

Calvinist Contact

An independent Christian weekly

NOVEMBER 2, 1990/46th year of publication/No. 2233

Alison de Groot

BAABDA, Lebanon — "Christians in Canada must offer a prayer of intercession for Christians in Lebanon," Rev. Bassam Madany, Arabic minister for the Christian Reformed Church's "Back to God Hour," told C.C. in an interview last week. This statement came after the brutal assassination of Lebanon's Christian party leader, Dany Chamoun, threatened the pacification that was almost assured that region after the surrender of Gen. Michel Aoun.

Aoun, leader of the last Lebanese Christian military resistance, gave himself up to the French Embassy in Lebanon over two weeks ago. Madany says that "pacification had been assured," with that surrender, but Chamoun's assassination has dealt a terrible blow to that end.

Chamoun's assassins, in Lebanese army uniforms, stormed into his home last week and fired shots into Chamoun, 56, and his wife Ingrid, 35, killing them both. The killers shot Jerome Chamoun, 7, in the face killing him instantly and then chased the youngest son, Tarek, 6, into a bedroom where they shot him in the head, according to a governess who saw the attack. Tarek died later in hospital. Only 11-month-old Tamara Chamoun survived.

Chamoun, a strong supporter of Aoun, was one of the few remaining symbols of Lebanon's old political elite. He was the son of the last Camille Chamoun who was Lebanon's president from 1952-1956, during a time of Arab nationalist turbulence in the country, and was the longtime patriarch and political leader of one of the country's major Maronite Catholic factions.

Murder of Lebanese Christian leader should elicit prayer



Wife Ingrid Abdel-Noor and sons, Tarek (left) and Jerome, were innocent victims in the assassination of Lebanese Christian party leader, Dany Chamoun (inset).

Chamoun had opposed the rule of President Elias Hrawi, who was quoted from his meeting with Syrian President Hafez Assad in Damascus as calling the assassination "a crime against the state aimed at sabotaging efforts to reunite the country and army after Aoun's ouster." Hrawi, a Christian allied with Syria, became president a year ago after Arab League states convened Lebanese legislators in Saudi Arabia to

reconstruct the country's political structure in a way that would reduce the Christians' long dominance in Lebanon and increase that of Muslims, who now form a majority.

A universal church

Madany says North Americans shouldn't ignore the issue in Lebanon and the Middle East because it's

See **CHRISTIAN** -- p. 2.

Guatemalan women plead for their people

Robert VanderVennen

TORONTO — Nineth de Garcia and Blanca Quiroga recently visited Canada to give firsthand reports of the daily life-and-death struggle of Guatemala's poor at the hands of ruthless military agents who operate with government acquiescence.

The women met with Canadian church leaders and government officials as representatives of GAM, a mutual support group of poor Guatemalans whose husbands and sons are among the 40,000 people who have disappeared at violent hands in recent years.

"Life in Guatemala is very tense right now," they say. Every day they hear of citizens who disappear, an event as common as car accidents in Canadian cities. Almost none of these — mostly men — are ever heard from again, though sometimes bodies showing torture and mutilation are found. "Our country is morally defeated," says Garcia.

'Christian' candidate

Presidential elections will be held Nov. 11, 1990, but they offer no hope. None of the candidates has brought forward a program for dealing with the grave problems of the country, and all represent the right wing oligarchy that dominates Guatemala, Garcia explains. President Cerezo is a civilian, and he entered office with a program and

promises to fight injustice, but he is in the grip of the military and the rich elite.

The front-running presidential candidate is General Efraim Rios Montt, former military dictator. The Guatemalan poor are in despair over his candidacy because when he ruled the country for 18 months in 1982-83 violence against them was at an all-time high, with 15,000 killed and 150,000 others fleeing to Mexico. Montt is an evangelical Christian who draws support from Christians whose pastors are reported to discourage their grieving members from reporting disappearances of a husband or brother, and who preach passive acceptance of one's lot in life. Montt's candidacy is actually illegal under Article 186 of the 1985 Guatemala constitution which bars anyone who has benefited from a military coup from running for the presidency; Montt has made veiled threats that he might stage a coup if he is not allowed to run.

GAM, the "Mutual Support Group," started July 4, 1984, from a wave of killings and kidnappings taking place in the capital, Guatemala City. Students, professors and labour union members were chief victims. Their relatives began visiting local morgues, hospitals and detention centres, and kept meeting each other there. They then issued a call to all relatives of the disappeared and organized a support group. On March 29, 1985, their offices were attacked and their co-worker Hector Molito was kidnapped. The next day his body was found with signs of torture and mutilation. Four days later their president was kidnapped with her two-year-old son and her brother. That night their bodies were found, also tortured and mutilated. The pattern continues today, Garcia and Quiroga assert.

GAM has discovered five secret or "clandestine" cemeteries where the bodies of "the disappeared" have been

dumped. They have found the remains of 52 persons, and have publicized maps of the cemeteries, even though they are forbidden to visit them, say the women.

Guatemala has nine million people, 60 per cent of whom are indigenous people, mainly the descendants of the Mayans. They have suffered the most. Two per cent of the population owns 70 per cent of the land; there is tight collaboration among the power-holders: the wealthy, the government and the military.

A small ray of hope now exists because in June an American, Michael Devine, was "disappeared," Guatemala style. So U.S. and international pressure forced President Cerezo to admit that members of the military were involved, even a colonel, and also members of Guatemala's secret intelligence service. Maybe they will be brought to trial in a civil rather than a military court, Garcia and Quiroga hope.

A new development is the "National Dialogue for Peace," in which Guatemalan leaders have agreed to talk with the poor about their grievances. Their is now the slim chance that there can be a negotiated political solution to the grave injustices the poor have suffered so long, the women believe.



Nineth de Garcia (left) holds pages of descriptions of Guatemalan men who have been kidnapped and presumably killed, as Blanca Quiroga looks on.

Thinkbit

"... They have discovered the essential message of Christianity. The more mystical you are, the more practical you are. The more you are for God, the more you are for humanity."

Cardinal Jean-Marie Lustiger of Paris, on the Reformed monastery at Talze, France.

In this issue:

Avalon is an unusual, rambling film which traces an immigrant family's change of values in the new world p. 7
This year marks the 450th anniversary of the controversial Society of Jesus p. 10
A Dutch immigrant couple discover a great-grandfather's grave — and a whole lot more p. 11

News

Soviet Union passes religious freedom law

MOSCOW (EP) — In the most significant of recent Soviet reforms which may eventually lead to a democratic system of government in the U.S.S.R., the Soviet legislature voted almost unanimously to approve a law which guarantees religious freedom in what has been an officially atheistic nation.

The Soviet legislature voted Sept. 26 to approve the law, which removes state prohibitions on religious training for children or adults, evangelism, and home church services, as well as other religious practices. On Oct. 1 the full legislature convened to give final approval to the bill, which passed 341-2.

The move "is the most incredible thing that has happened since the Bolshevik Revolution," said Dan Wooding, author and expert on the oppressed church around the world. "Personally, I believe Gorbachev's mother influenced this." Wooding explained that Gorbachev was raised in a devout Russian Orthodox home. Wooding believes that the Christian principles he learned as a boy are still deeply ingrained in the Soviet leader's thinking.

No official atheism

"This is extraordinary," agreed Kent Hill, executive director of the Institute on Religion and Democracy in Washington, D.C. Although in practice Soviet citizens have been enjoying an easing of religious prohibitions for several years, "everybody lived with the fear that they could at any time go back to the old laws

[prohibiting religious practices]," Hill said. "Now what they've really done is they have gotten rid of the old laws and put in more liberal ones. So they are going from a situation that was better for believers, but was still technically illegal."

Hill continued, "I think it'll make everyone feel a bit more secure that the liberalization may not be short-term. The fact that they gave it the force of law is encouraging."

Hill said the "most overlooked and remarkable development" in the law is that "the state cannot allow atheist teaching" in the schools. The law stipulates that there will not be religious instruction of any kind in schools — including its own teaching on atheism. Although "some may be disappointed that the church isn't allowed [in schools], they ought to be extremely pleased that atheism will not have a voice either." Previously, Soviet schools employed "tens of thousands" of teachers to teach atheism, Hill said.

However, Hill noted, "A couple of things are getting missed [by the media]: the new law makes illegal a couple of things: Russian Orthodox priests have been going into at least 10 schools [to teach religion] but the new law expressly forbids that. In Lithuania there is religious instruction in the schools. How will that be affected?"

Hill also noted that the new law still requires registration of churches and church members. "It's important for believers [in the West] to understand that while they should be delighted,

they should also be asking why the law still requires registration of believers."

He continued, "Can you imagine if Congress [or Parliament] passed a law that required groups of 10 believers or more to register with the government" if they want legal status? "The very fact that they have in place a registration system indicates they are still quite a ways away from implementing western ideas of religious freedom."

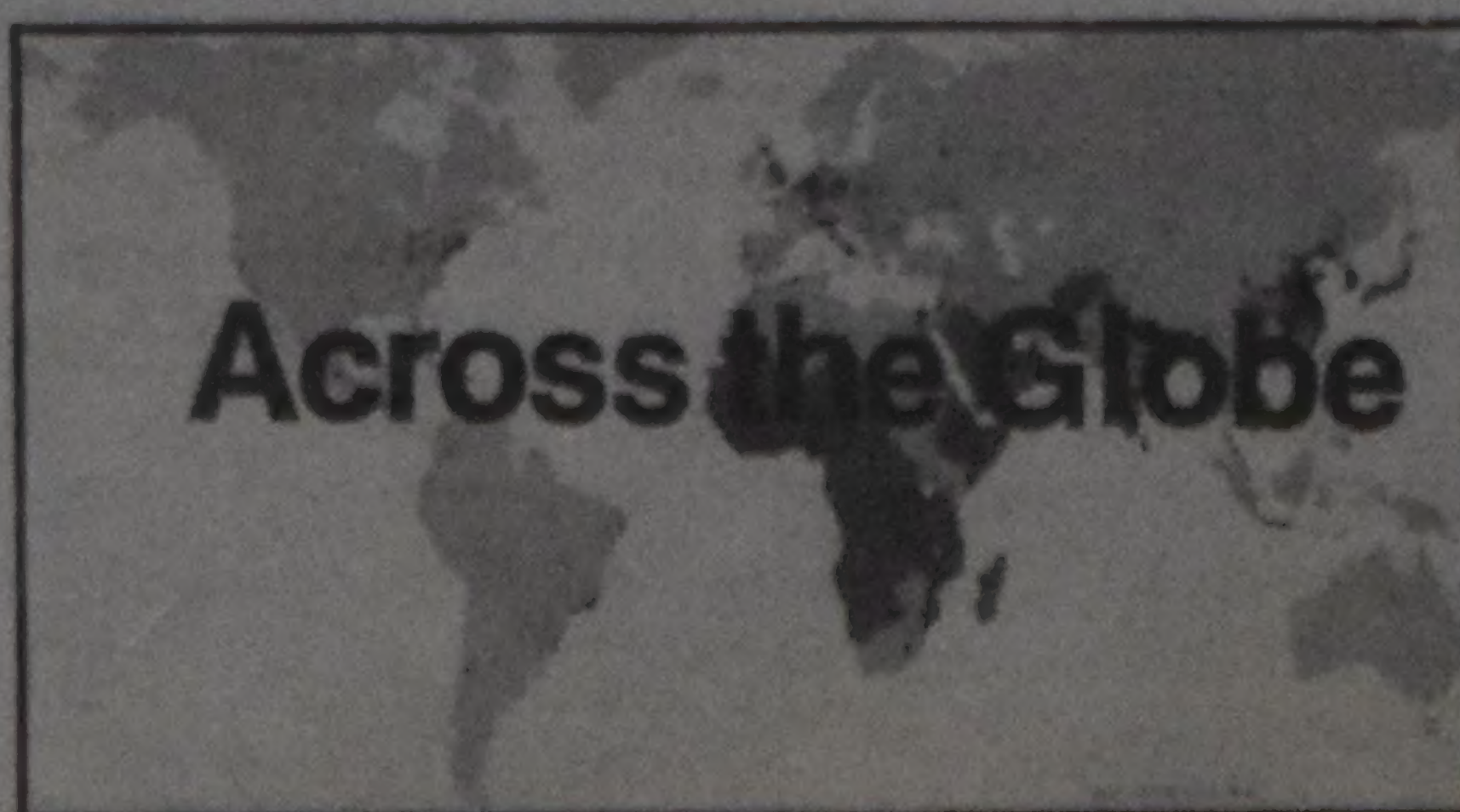
Although the news that the Soviet legislature is willing to allow religious freedom comes as a surprise to most in the West, Soviet experts have seen it coming for several years, Hill

said. Some may have been surprised that it passed so quickly after its introduction this fall, but Hill has an explanation for that: the Soviets knew that the largest republic within the Soviet Union, Russia, was set to pass its own religious freedom law a few weeks later and that it would be even more liberal than the present one.

"The reason this was passed when it was is because folks at the national level wanted their law first so they would get the publicity," Hill said. Gorbachev and his reform-minded colleagues hoped to steal the thunder of Russian republic reformers who are

even more open to changes.

Hill encouraged Christians in North America to support missions organizations which are working in the Soviet Union and Eastern Europe, particularly those that are shipping Bibles and Christian literature there. "We can get in millions and millions of Scriptures if we just have enough money," Hill said, noting that most of the barriers to the East have been opened. "Good missions agencies like the Slavic Gospel Association and Open Doors [could do more], but their only limitation is the lack of response by Western believers."



David T. Koyzis

Between East and West: a two-way street

Was it really only a year ago that those dramatic events in Europe took place, changing the face of that continent and the world? Have 12 months indeed passed since the collapse of the Berlin Wall and of the ideology that had divided Europe for over a generation? Since then, free elections have taken place in most of Eastern and Central Europe, and even in some jurisdictions within the Soviet Union itself. Germany is once again a single country, confounding the expectations of all but a very few observers as recently as the beginning of the year. And the Soviet Union is struggling to free itself from the effects of seven decades of Marxism-Leninism.

How are Christians in these countries faring in the wake of these momentous changes? Are we on the verge of seeing a continent-wide revival of the Christian faith? Or will we see the prevailing secularism which has so decimated the West sweep eastwards as well?

There is reason for pessimism. The collapse of communism has left a spiritual vacuum that could be filled by some variety of Western liberalism. On the economic front, in particular, many are advocating a return to the free market — which in itself is not necessarily bad. But Radio Moscow these days is promoting the market economy in much the way it used to champion communism — as a virtual panacea for the nation's ills. The Soviet Union may be doing little more than trading in one set of false gods for another.

Other evidence is more encouraging. For the first time in generations Soviet Christians are able to freely obtain Bibles in their own languages. The most recent issue of the Canadian Bible Society's newsletter contains photographs of Russian youngsters pouring delightedly over an illustrated children's Bible, a real treat in a country where any kind of Bible was a rarity up until recently. Moreover, a few Sundays ago the Orthodox liturgy was celebrated in St. Basil's Cathedral on Red Square for the first time since 1918. And most,

intriguing of all, from my perspective, a Christian Democratic Union was founded in April of last year under the leadership of long-time Christian dissident Aleksandr Ogorodnikov.

Learning from each other

In my most hopeful dreams I see a revival of Christianity — strengthened by decades of persecution — gathering steam from within the former communist world and spreading into a spiritually indifferent West. By God's grace, it could proceed through unexpected avenues. For example, the day before formal political unification, the two Germany's Christian Democratic Unions merged into a single party. Although the western branch has become little more than a generic conservative party, leaders of the eastern wing are keen to emphasize its Christian character and to build on the hard experience of believers in their part of the country. Could this perhaps be the beginning of a distinctive Christian political witness within Germany as a whole? And could it extend to a future united Europe?

There is a role for us as well. Many of us have been excited to hear of the return of the 459-year-old Sarospatak Academy to the Reformed Christian community in Hungary after a generation of state control. Wouldn't it be wonderful if North American Christians were to pool their material resources and give the cause of Christian education in that country a giant boost! And what a witness to the communion of saints it would be if we could set up scholarships for qualified Sarospatak graduates to study at one or more of the Reformed Christian universities on this continent. In this way we, too, could play a small but significant role in changing the face of Europe.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

Christian party leader assassinated

... continued from page 1. complicated or because factional Christian groups sometimes cross the line of Christian ethics. But the issue, in Lebanon in particular, is complicated. It's not the simple Christians-against-Muslims, as in the days of Joan of Arc and the Turks. Today in Lebanon there are Christians and Muslims, factions within each of those groups, Syrian and Arab states' involvement, and Palestinian and Israeli interests.

"Canadians need to develop a sense of solidarity with Christians who are being persecuted. Today the church is universal, it's a global world," says Madany, who addresses the issue of fighting between Muslims and Christians as, "the threat of Islam."

Madany says France has become the leader in working for a resolution to the situation

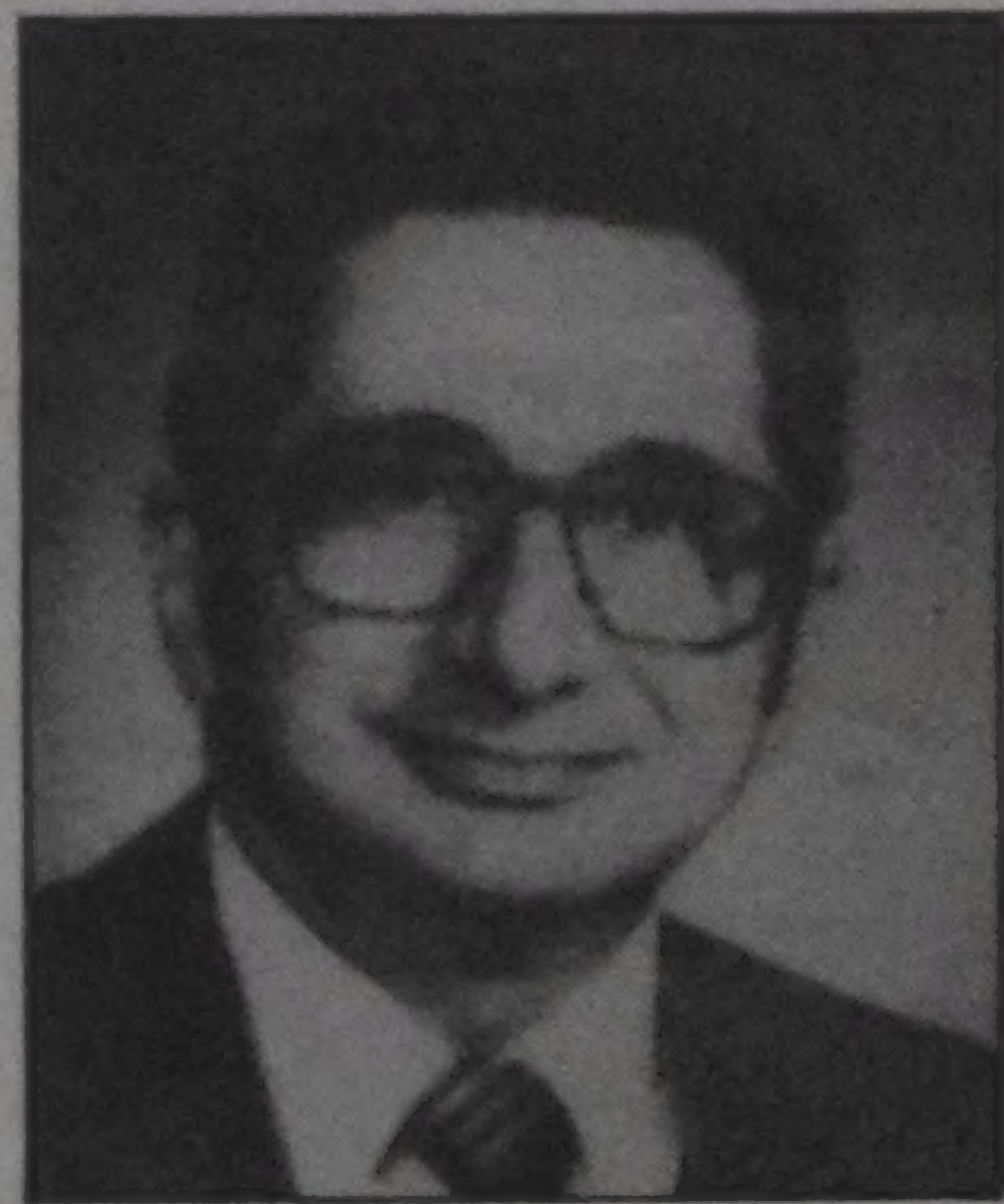


Photo: C.C. files
Rev. Bassam Madany, Arabic Minister for the Back to God Hour.

in Lebanon. "It's France that's demanding a U.N. investigation into the assassination," says Madany, "they're playing a leading role." Although Madany praises Canada's peacekeeping role in the Middle East, he says Canadian Christians need to be sensitized to the issues facing Christians in the Middle East, and to pray for peace there.

The fight between Ottawa and Saskatchewan about the on-off, on-off-again Rafferty dam continues. Civil people though we are, we fight in the court rooms, in backroom negotiations, in the red Senate chamber, or on the Journal with Barbara Frumm as referee. No government troops will appear in the streets of Saskatoon.

Our Employment Minister, Barbara McDougal, who speaks English with an Ivy League accent, can rest again. The Senate promised to deal with her almost forgotten unemployment bill. It will soon reach the House now for third reading.

How do you think Monsieur is feeling after this summer of discontent? He has not yet lost his sense of humour. At a recent meeting in New Brunswick he told the audience that he would like to meet the 20 per cent who would still vote Conservative in one room and hug 'em all.

Finance Minister Wilson until the other day refused to use the "R" word. Recession or "economic decline" as Wilson preferred, call it what you will, it comes down to laid-off workers; that's the harsh reality of it. The government also stubbornly clings to its policy of the high cost of money and promises no relief from two-digit interest.

From a publication called "Between the Lines" I quote the following ad: "Planet-loving student seeks hungry compost heap in university area. Help me cut down my garbage and feed your garden." Now there is what I call a thoughtful student.

Our formerly honourable Senators have changed the concept of "sober second thought" into bar room brawling. Monsieur called it "legislative terrorism." There are a lot of people in Quebec who are giving the idea of independence a real sober second, third and fourth thought. Premier Bourassa did not express himself very enthusiastically about the idea during a recent interview on Radio Canada. And the report of a study committee appointed by a group of prominent Quebec employers did not see much advantage in separation, either.

There is an interesting squabble going on between Ottawa and Washington. A member of Congress, a certain Connie Mack who is so far right that he has fallen off the political spectrum wants to introduce a bill that forbids subsidiaries of American firms to deal with

Cuba. An External Affairs spokesperson commented as follows: "Nobody can tell a Canadian company — or a Canadian — whom they could trade with." Apart from grammatical purity, which isn't External Affairs strong suit anyway, that was quite nicely put, wasn't it?

And lest you complain too much about this country, take note of the following story. A movie company constructed a set of 52 slum shacks in Calcutta. The hovels were exact replicas of the real thing, made of tin, mud, stone and tiles. The company had to build a 10-foot fence around the set to keep the people out who wanted to move in. Puts the price of gasoline in perspective, doesn't it? Speaking about gasoline, Energy Minister Epp said, "You ain't seen nothing yet." With the prices he predicted we might all want to get around on rollerskates.

England's Prime Minister Thatcher suffered the most embarrassing moment this week. Her Conservative Party contested a by-election and Mrs. Thatcher called the opponent, a Liberal Democrat, "a dead parrot, an ex-parrot, a former parrot and a parrot that is no more." When the results of the election were in, the dead parrot had defeated the Conservative in the riding which the party had held for 70 years. Ouch!

President Bush received Soviet envoy Yevgeny Primakov, who had just been visiting with Iraq's Saddam Hussein. Apparently someone was testing the diplomatic waters. Immediately following

the visit the American president said that he insisted on total withdrawal of Iraqi forces from Kuwait, which caused people to think that some compromise had been proposed. Oil-rich Iraq has rationed gasoline. It lacks the chemicals necessary for refining crude oil.

North Korea and South Korea are speaking again. It is more shouting than speaking, but there is communication. International diplomacy is much like a marriage relationship. When the silence of anger is broken, even if by shouting, people are "talking" again.

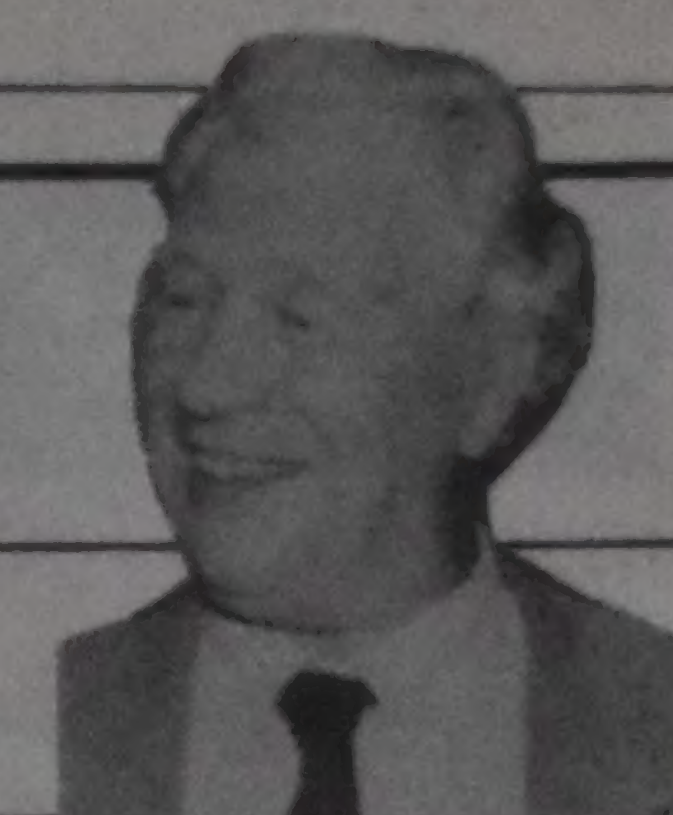
The political future of ousted Pakistani Prime Minister Benazir Bhutto is not something that I would wager a whole lot of money on, if I had it. Her husband is already behind bars. Her house was raided and the country's caretaker-rulers are piling up charges against her as if they were stacking up kindling wood beside the fireplace.

The Canadian summer of discontent is over, but the discontent in the U.S. is just beginning. The Senate approved tax increases and spending cuts, but the House of Representatives is not yet in agreement. The Yankee dollar suffered a case of the bends on the money markets. President Bush threatened to shut down the whole government. Canadians, I am sure, would answer that by inquiring: Is that a threat or a promise?

Officials at the Chevy Chase Maryland, Federal Savings Bank found a unique way to

Pressreview

Carl D. Tuyl



observe and celebrate Reformation Day. They sent a Gold Card to Martin Luther at Luther Place Memorial Church in Washington, informing him that with the card he had received \$6000 credit line. Officials at the bank are red faced and they are now trying to unravel the mystery of how all this came about. They can take comfort from the knowledge that in Ontario a dog received a registration number for the province's health insurance.

All this, of course, brings me to show off a bit of my knowledge of Luther. When Luther complained of chest pains, his friend and colleague at the University of Wittenberg

diagnosed the ailment as angina pectoris and prescribed a mixture of horse manure and garlic as medicine. I don't know whether Martin took his medicine.

One of Luther's sayings, which still today gives us all lots of food for thought, is this: "God bestows all good things, but you must take the bull by the horns, you must do the work, and so provide God with an opportunity and a disguise."

Think about that in this season of celebrating the Reformation. It's a deep thought!

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

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To be or not to be ... Reformed

It would seem that many in the Reformed community have not fully grasped what it means to *be* Reformed. That's disturbing. It may be, of course, that the term was never fully understood. But if there is indeed an erosion in people's appreciation for *reformedness*, it will almost certainly have serious long-term effects on Christian organizations and schools.

The Reformers discovered again, in the Scriptures, that the Lordship of Jesus Christ encompasses *all* of life, and that his surpassing grace is free and sufficient, that salvation's been fully paid for.

They also saw that for the Gospel to transform the world, it had to be applied to the very roots of our human dilemmas, to the core of our vexing problems. Aware of the fact that personal and societal issues change as the world changes, they recognized that Christians must strive to apply the liberating truths of Scripture to that parade of changing issues in new and dynamic ways. For them, to be Reformed meant to be reforming.

Being Reformed, then, is more a matter of action, of *transforming* action, than of maintaining the status quo or defending a pure orthodoxy. It is a comprehensive way of life that begins in personal piety and ends in cultural engagement. It is obediently responding to the whole Gospel, to the full force and potential of Christ's victory for the world, indeed, for the cosmos. It's a matter of making the persistent call of the Lord real and loud and clear where the rubber hits the road, where we and others live and move and have our being.

That's exciting stuff! That means staying informed, getting involved, making a difference in everyday, ordinary things. For some that means struggling to preserve the creation. For others it's being compassionately active in regards to the abortion issue. Still others speak out in the realm of politics, are active in education, bring healing to labour, contribute to the arts. And so it goes, transcending our ethnic and cultural baggage, even crossing denominational boundaries.

To be Reformed is to be rooted in a holistic, integral understanding of the Gospel and to express that in actions meant to heal, to salve the groaning creation, human society included. Yet I hear it said now and then that "this Reformed business doesn't fit here (in Canada)," and "it's time we became North American" in our living, in our cultural participation.

I don't share those notions. I'm persuaded that ours is a time and a context ripe for imaginative, Christ-centred initiatives. Our sadly-perplexed and deeply confused world is ready for a range of theoretical and practical models solidly based on Scriptural injunctions. This world aches for the dynamic, incisive, healing presence of the sons and daughters of the living God.

By grace, that's us. Instead of abandoning our Reformed heritage, therefore, we should reinvigorate it, celebrate it and actively impart it to our young!

Reinder J. Klein

Reaping whirlwinds

Saddam Hussein, Iraq's strongman, isn't a happy camper these days. And no wonder. His military breeze into tiny Kuwait has blown an unprecedented storm back into his face. Not only are his Arab neighbours piqued, the entire world has dumped on him. Only Iran now seems to like him, which says a lot.

It will take the entire civilized world to stop Hussein. The arid ocean of sand we still call the Middle East has for decades had military hardware poured into it — by the Soviet Union, France, England, Germany, the U.S. and sundry others. Now even more implements of destruction are needed to "control" the damage. What a harvest!

Israel, too, is experiencing stormy weather. Fighting the violence of thrown rocks with blazing guns, it has reaped the displeasure of friends and the deepened hatred of implacable foes. Its excessive harshness has further complicated the mess with Iraq, Saddam Hussein emerging as the champion and popular hero of the outcast and wretched Palestinians. What heavy storms will the world yet reap for not addressing the Palestinian conundrum?

Strong headwinds also continue to trouble communist headquarters throughout Eastern Europe. The sudden cyclone that ripped apart the Soviet edifice has obviously not blown itself out yet. Even the Nobel Peace Prize for the harried Gorbachev failed to impress the Soviet Union's disillusioned masses. When in 1917 Kerenski failed to provide the peace, land and bread demanded by the people, the Bolsheviks led a revolution that had catastrophic results. The parallel between conditions then and now is frightening.

In South Africa, historic and unresolved conflicts between Xhosas and Zulus have exploded into bloodshed in the struggle for power as the failed and evil policy of apartheid is being dismantled. And the cruel legacy of a white elitism sanctioned for a time by extraordinary theological gymnastics is also still blowing its ill winds across this much tortured land.

In North America, especially in the urban centres, social order is collapsing as moral and ethical constraints disintegrate. Poverty, always painful, has become unbearable in the midst of unprecedented affluence. Abuse is rampant — of drugs, alcohol, politics, the law, the environment, of people. What will the price yet be of selfishness, cynicism and despair?

It's a good thing God's providence transcends human logic. Idolatry, the Bible tells us, will bring a curse to three or four generations, but righteousness a blessing to thousands! That's God's foolishness for you, heaven's policy of the imbalance of grace. Hosea was no doubt right when he observed that idolatrous pursuits only reap whirlwinds, but so was Jesus when he told us to seek first the Kingdom and righteousness of God. That seeking may not lead to power, success, wealth, or even popularity, in themselves questionable blessings. But it will bring peace to our hearts and healing to this troubled world.

We Christians know how to avert storms. Let's go for it!

RJK

Reinder J. Klein is a partner in Educom Consulting, Woodbridge, Ont.

Longer letter



Like the lilies



Would you buy a car from this person?

Marian den Boer

From the time Marty, my husband, bought our 1979 Ford LTD stationwagon second-hand from the not-so-reputable car dealership to transport our family of six, we slavishly met all its needs. The brakes needed new shoes; the gas line leaked; the transmission died; the carburetor, alternator, gaskets, all these things and more had to be replaced. The almost monthly bills from the garage looked like order sheets for a parts department. After our two-year ownership, a person would be hard pressed to find an original part under Betsy's hood.

At first we looked at the expenses as incidental to maintaining a family stationwagon, then we rationalized the expenses as investments, i.e., the more you put into a thing, the more you'll get out of it. Finally, faced with another \$2,000 bill and \$8.98 in the savings account, Marty, the accountant, took stock. He went through two years of chequing records and found, as we suspected, Betsy was definitely a bad habit.

The decision was made. We took out a loan and within a week had a new 4-cylinder K-car wagon in the drive. Betsy was parked out on the street with a "For Sale" sign in one of her windows.

To keep her from seizing up, I would take Betsy out to the grocery store once a week. She idled so high I could drive her all the way there and all the way home, upgrade, with my foot on the brake. Driven as little as once a week, she was using as much fuel as our zippy little K-car which took us everywhere, apparently running on air.

'Going down'

We listed Betsy in the *Auto Trader* at \$1,800 which seemed to be the going price for 1979 stationwagons. After a week and only one call from someone looking for a little Honda, we reduced the price to \$1,500. By the third week the price was down to \$1,300 or best offer. We started getting calls. Of course, since I happen to be home more than Marty, I, who don't know much about cars, got most of these.

First caller: "Is it a good body?"

Me (innocently): "Yes, it looks pretty good."

Caller: "Just looks pretty good, eh?"

Second caller: "Does it have air conditioning?"

Me: "No." I knew that.

Third caller: "What size is the engine?"

Me (stupidly): "Quite big. It uses a lot of gas."

Fourth caller: "Could I come look Friday morning?"

Me: "Certainly."

Fourth caller, again: "Could I come Saturday morning instead?"

Fourth caller, again: "I'm not coming."

Fifth caller: "Does it have air conditioning?"

Fifteenth caller: "Would you accept \$1,000?"

Me (eagerly): "Yes! Do you want it?"

Caller: "I'll think about it."

Nobody actually came to look. We decided to put an ad in the local newspaper for a weekend, reducing the price once more to \$950 or best offer. Right away a dealer phoned: "I'll give you \$500 for it." The nerve.

Then on Saturday morning, we got a real customer. He came over. He looked under the hood. He kicked the tires (real customers always do that). He went for a test drive. Then he left to look at another car. We knew we'd lost him. But two hours later he called, "I'll give you \$750."

Marty: "\$800."

Real customer: "\$750, cash."

Marty: "It's yours."

For three days Marty and I held conversations interspersed with: "We sold Betsy."

"Amazing."

"We sold the car."

Poor buyer. Betsy will eat up his savings; keep him poor; suck up his funds, poor man. How could we have done that? It didn't seem like the Christian thing to do. Maybe, we should have given Betsy to the dealer.

Marian den Boer is a free-lance writer who lives in Hamilton, Ont.

Editorial doesn't accept Bible's absolutes

The editorial by Robert VanderVennen entitled "Not the Bible Alone" showed once again that there is a fundamental difference in the way many of us read the Bible.

VanderVennen has asked us not to forget ourselves, our experience and the creation when making decisions on creation-evolution, homosexuality or women's roles in the church. We must now look to the creation in combination with the Bible to make up our minds as to what God's will is. This viewpoint is a dangerous one as it strips the Bible of its authority in all things and the church of its most fundamental document.

When Dr. VanderVennen points out that God reveals himself to us by both the creation and the Bible he is quite correct, and as he points out, the *Belgic Confession* Article 2 will back him up on that point. However, the creation is never mentioned as the vehicle by which God gives faith, tells us his will or introduces to our Saviour. As a matter of fact, the Bible, we are told in Article 2 of the *Belgic Confession*, is how God makes himself more openly known to us. VanderVennen quotes the new version of the confession. The old version uses the words "more fully and clearly" for the word "openly."

The distinction is an important one because the Bible, though making God more open to us or intimate to us, really makes him fully known to us, something that the creation cannot do by itself. You see the Bible can function alone in introducing us to God and making his will and designs known (see Art. 7).

Creation is fallible

It seems to me that VanderVennen forgets that when Adam sinned he brought all of his faculties to know God through creation down with him. Why can't we know who God is fully through creation? We have so ruined the world and ourselves through sin that even as image-bearers we cannot bring someone to the Lord. The Holy Spirit does that through God's Word, not by who we are. The creation then is fallible because of our sin. Does it make sense then that we use culture, science, our experiences and education, all of which are fallible, to tell us what God's will is when we have already an infallible Scripture? Romans 1:20 tells us that humankind is without excuse for knowing God because God made himself clearly

Response:

It is impossible to defend the idea that creation is fallible. What is true is that our sinfulness causes our interpretation of science to be fallible. But our interpretation of the Bible is also fallible, a point that seems to be overlooked by people who insist that they know which absolutes the Bible gives us.

Putting off our old nature does not mean that we must turn our backs on

understood through creation. But if we read on in Chapter 1 we see also that we were given over to our own perversity and lust and our hearts were darkened. We have stained ourselves, creation, and one way God makes himself known to us. VanderVennen wants us, however, to remember what culture says and what science says when we read the Bible. Isn't shedding these things what putting off our old nature is all about in order that we can more clearly understand God's Word? The Bible, and nothing else, is the document through which we come to understand what God's will is for our lives.

When culture and science conflict with the Bible, but are still to be considered with the Bible as authoritative, which is supposed to be the revelation listened to? More often than not we change the Bible to suit our own point of view. When "Concerned Members" [of the Christian Reformed Church] say *sola scriptura*, that doesn't mean then that they read the Bible in a vacuum, but that there is a dynamic, concentrated effort to strip themselves of their evil biases when they read the Bible.

'Sola scriptura'

We cannot say, "Well, I am biased and this is how I read the Bible, and you're biased and that is how you read the Bible so we can't really know what is right." Doesn't the Holy Spirit open our eyes? If the Bible tells me that homosexuality is wrong and I am a heterosexual, am I reading the Bible with bias or is homosexuality wrong? It seems that VanderVennen cannot accept that the Bible does give absolutes, and since the Bible is God's inspired Word to us we must submit despite what the earth and society, or feminism and gay rights propaganda are telling us.

The Reformers brought us to the realization that the Bible alone tell us the will of God — not the church, the pope, or any human leader. Many lost their lives because of their Spirit-led belief in the Word of God. Would VanderVennen have us go back to the corruption and spiritual wasteland that was a church that looked elsewhere than the Bible for normative living? *Sola scriptura*: it is the only way!

Al Bezuyen

St. Catharines, Ont.

culture and science. It is simply not true that the Bible and nothing else enables us to understand God's will for our lives.

The Reformers used "sola scriptura" to emphasize that church tradition does not stand above nor alongside the Bible. They did not mean to say that we must shut our eyes to everything but the Bible for normative guidance in our lives.

Robert VanderVennen

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Poetry

God's smile

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through the rustling leaves
on the lonely autumn path
I see the rays of light
floating through the golden canopy
down to the scragly underbrush
bathing it in ethereal light
caressing the spindly thwarted growth
just as if saying
you are not forgotten
your place and space is valuable
and then I think
that even if my life
resembles more the undergrowth
than the stately trees above me
I am of value
God smiles at me
Raymond J. Schraa

Brant County Six Nation Indian Reserve, Canada.



New Canadian dictionary will help students of English

TORONTO (Canadian Scene) — In mastering the use of English — or any other language — a bilingual dictionary is essential to the student in the early stages of study. But as the student progresses, he or she will come to rely more on a unilingual dictionary which can afford to give greater space to nuances of meaning and special usage of words.

Penguin Books of Canada

Limited has just published a dictionary compiled with attention to Canadian style, spelling, vocabulary and usage. It is the *Penguin Canadian Dictionary* and costs \$19.95.

Edited by Toronto lexicographer Thomas M. Paikeday, the dictionary, its publishers claim, was compiled with the help of 75 educators across Canada.

Containing 75,000 entries and definitions, the dictionary

lists many English words in common use in Canada, but not elsewhere. It also includes, against a majority of the listings, phrases illustrating both the standard and idiomatic usage for specific words.

For the advanced student of English as a Second Language this new Canadian dictionary will prove a valuable bridge to greater understanding of both written and spoken English.

Bell Canada to test acceptance of fax booths

MONTREAL (Canadian Scene) — One of the most phenomenal growths in the business equipment field in the past decade has been that of the facsimile machine — which can transmit typed, printed or handwritten messages over telephone wires in a matter of a few seconds per page.

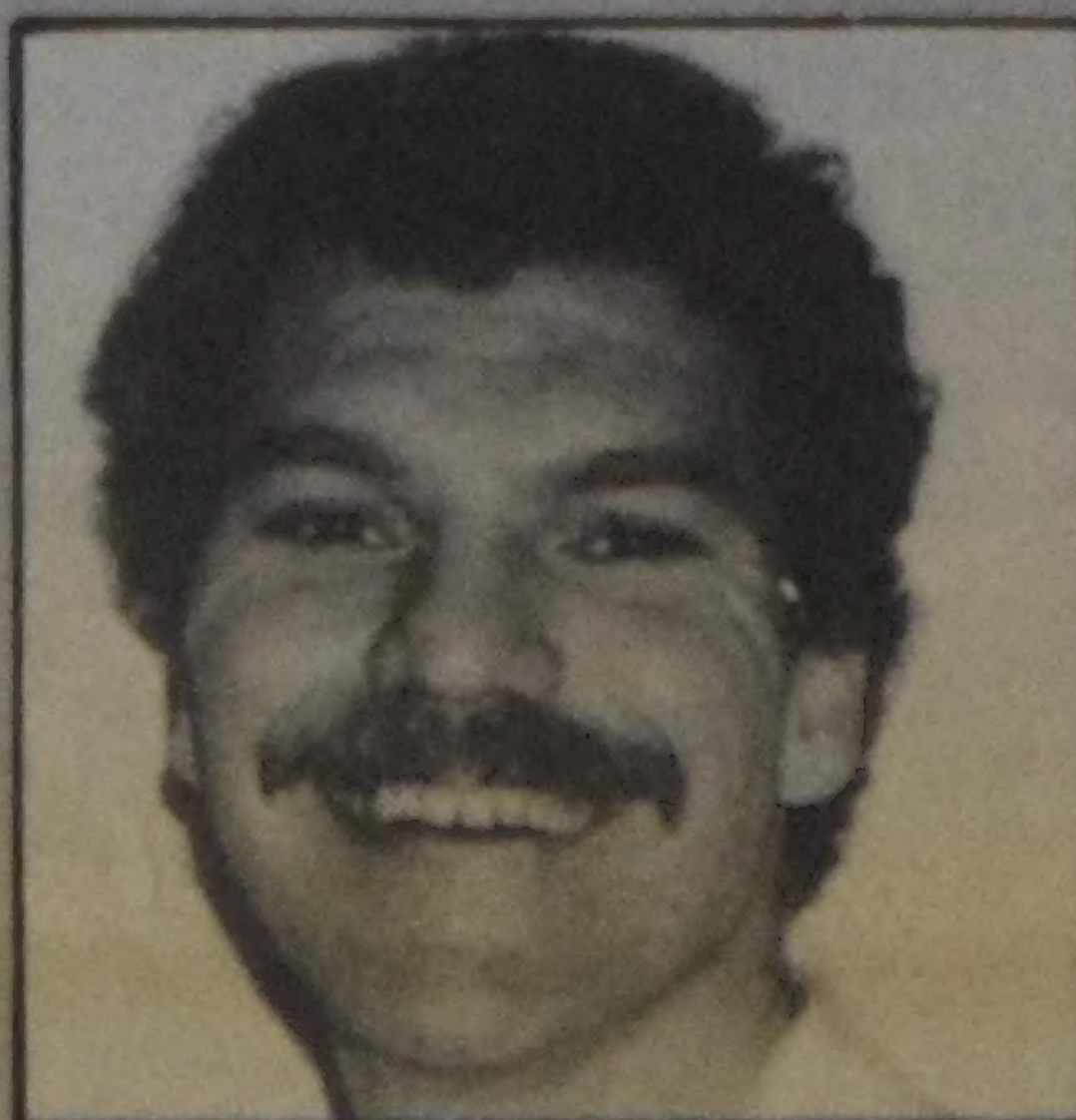
The success of fax machines in Canada has eaten deeply into

the courier service market which in turn had become popular due to slowdowns in service by the strike-ridden Canada Post.

Now, Bell Canada is to test acceptability by the public of fax machine booths.

Facsimile machines are being installed in airports, train stations and hotel lobbies in Montreal and Toronto. Not

much different in appearance than a telephone booth, the fax booths are being installed on a trial basis. All that is required is a Visa, MasterCard or American Express credit card, a copy can be transmitted at any time of night or day. The charges will be billed on customers' monthly credit card statements.



Harry Spaling



Our place and task in the environment

Stewardship is not a luxury

Agriculture is one human activity which, perhaps more than any other, depends on the resources of creation to produce sufficient food and fibre. Farmers are constantly watching the weather, soil conditions and plant and animal health in their efforts to harvest the fruits of creation.

So far, agriculture has successfully kept up with the growing food demand accompanying increased population growth. Where hunger and famines have occurred, these have generally been caused by inequality in the distribution of food, not by shortfalls in production capacity. Modern agriculture has miraculously tapped much of creation's potential.

Despite the modern success story, history shows that agriculture has not always managed the created elements upon which it depends in a stewardly way. Ancient Mesopotamia declined because of the failure of agriculture — due to extensive salinization (salt deposits) caused by its advanced irrigation system. The biblical town of Ephesus apparently declined because forests on the surrounding hillsides were cut for firewood faster than they could regenerate.

Delicate balance

Even modern history shows the tenuous relationship between agriculture and the environment. Perhaps nowhere is this more vivid than in the Sahel region of Africa where a change in the environment, such as a slightly lower rainfall, and a change in agriculture, such as increased grazing, can quickly lead to crisis conditions of famine and displacement of people.

The resources upon which agriculture depends are also threatened in Canada. Some of these threats are caused by farming practices

themselves, while others are related to non-farming activities. In the prairies, only about one-half of the nutrient content (nitrogen, organic matter) of the soil remains after 100 years of cultivation. Salinization affects more than one-half million hectares of Alberta's farmland and is increasing at 10 per cent per year.

Across the country, millions of tons of topsoil are lost every year through wind and water erosion. Non-agricultural uses of land, such as cities, transportation and utilities, irreversibly convert large tracts of highly productive farmland to other uses. This is particularly a problem in the Lower Mainland of British Columbia and the Niagara Peninsula of Ontario.

Constant threats

Through technology and management agriculture has supplied the world with abundant food, although in some places, such as the Sahel, agriculture is practised in a very vulnerable environment. Continuing threats to the resource base in Canada will also have the eventual effect of making Canada's food production system more vulnerable. A diminishing resource base cannot maintain a productive agriculture.

Despite the amazing advances in agricultural technology and management, farming cannot be practised without the resources of creation. Land, water and solar energy are necessary ingredients in the production of food and fibre. Creational stewardship of these resources is a biblical norm to be practised by farmers in Canada, the Sahel and around the world.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

Cinema summaries

Marian Van Til



Avalon

Rated PG
Stars Armin Mueller-Stahl, Elizabeth Perkins, Joan Plowright, Aidan Quinn, Kevin Pollak, Lou Jacobi
Directed by Barry Levinson

Sam Krichinsky, a Russian Jew, emigrates from his homeland in 1914, ending up in Baltimore. On arrival, amidst fireworks on the Fourth of July, he pronounces it the most beautiful place he has ever seen. Soon he summons his sweetheart and three brothers to join him, and eventually a fourth brother and their father as well.

Family is very important to the Krichinskys, the central point around which all their lives revolve. They even hold "family circle" meetings, presided over by one of the brothers, during which they plot financial aid for various other relatives and determine which charities they will support this year.

The Krichinsky brothers work hard in their new land, and so do their sons, inevitably moving toward a degree of comfort and wealth they have never known. But America has adopted progress and success as its by-words, devouring its own past in the process. Bit by bit over five decades, the Krichinskys allow themselves to lose their customs, camaraderie and allegiances. The family disintegrates, courtesy of the American Dream. It is that family disintegration on which director Barry Levinson wants us to reflect.

Avalon — the name of the Krichinskys' old neighbourhood, before their greater wealth allows a move to the suburbs — is essentially the story of Levinson's own grandparents and family. There are two recurring symbols, representing opposite values: the dinner table and the television set. The dinner table constantly brings the family (both immediate and extended) together. Dinnertime conversation (especially the

celebration of holidays together) highlights each family member's foibles, with which the others are intimately, teasingly, sometimes disgustedly, familiar.

Symbol of disintegration

As time goes on, television becomes the symbol for the forces which are pulling the family apart — and is itself responsible for a good part of the destruction, says Levinson — till finally we see, instead of several dozen Krichinskys boisterously sharing a Thanksgiving Day meal, one grandson, his wife and son eating their turkey on TV trays in the livingroom while they all watch a favourite (or maybe not even favourite) show in silence.

One of the unusual things about Avalon is its avoidance of the dozens of opportunities to turn into mere nostalgic drivel, a sentimental pining for the simpler, good old days.

Sam Krichinsky tells his immigration story to his grandchildren and that story, easily slipping back and forth between past and present, is used as the film's framework. But Sam isn't telling the story just to hear himself talk. He realizes, humbly, that he is passing on oral history, and he knows history is important if one is to know where he or she is at or is going.

But even Sam, when aged and in a nursing home, regrets that he didn't pay closer attention in his early years. After a last visit to Avalon where he finds that the old house and most of the landmarks he knew have disappeared, Sam tells his now married grandson, "If I knew things would no longer be, I would have tried better to have remembered."

Sam's words seem to echo the remorse of a present-day North American society which is only now starting to regret (if not repent of) its throw-away attitudes: towards its own past and towards its environment.

In making his point it is probably appropriate that Levinson defies all of

Churches blast new NC-17 film rating category

NEW YORK, N. Y. (EP) — Strong objections to the new North American motion picture rating NC-17 which replaces the "X" category was voiced by top communicators for the U.S. Catholic Conference and the National Council of Churches (NCC).

They charged that in accepting the new NC-17 designation, "the Motion Picture Association of America (MPAA) has caved into the commercial interests of those who are attempting to get sexually exploitative material into general theatrical release."

Hollywood's conventional logic about film making. Avalon is not "exciting" entertainment. It meanders along with little plot, no bodies strewn about, no sex, no vulgar language (though with a few profane words which aren't strictly necessary to the characters), and no near-constant dramatic tension.

It feels like a kind of epic, laid-back home movie. But one doesn't have to be a Russian-Jewish immigrant to understand or appreciate it. In capsulizing the experience of those who formed his own roots, Levinson manages to universalize much of that experience. Nor does he idealistically lament the immigrants' "loss of innocence."

Avalon has a few irritating points: it's rather long, its actors, while otherwise excellent, adopt a variety of accents, a number of the characters are downright annoying people, and, much more importantly, it seems to studiously avoid mention of God (it's hard to believe that a Russian Jew coming to North America in 1914 wouldn't have been a practising Jew).

But the fact that its characters can actually annoy and that Avalon can evoke prolonged and thoughtful discussion demonstrates its strength as a work of film art. And immigrants of any nationality will likely find much in it with which to identify.

The joint statement called on the MPAA to reconsider the new NC-17 rating which, the church leaders said, would encourage local theatres to show X-rated films. Bishop Edward J. O'Donnell, chair of the Committee on Communication of the U.S. Catholic Conference, joined Dr. Beverly J. Chain, chair of the NCC Communications Board of Managers, in urging newspapers to reject NC-17 advertising, just as many do with X-rated films.

"It is an arrogant and ill-advised decision which deeply affects the public good," said the statement. "It was made in isolation, without public consultation. The change is neither in the public interest

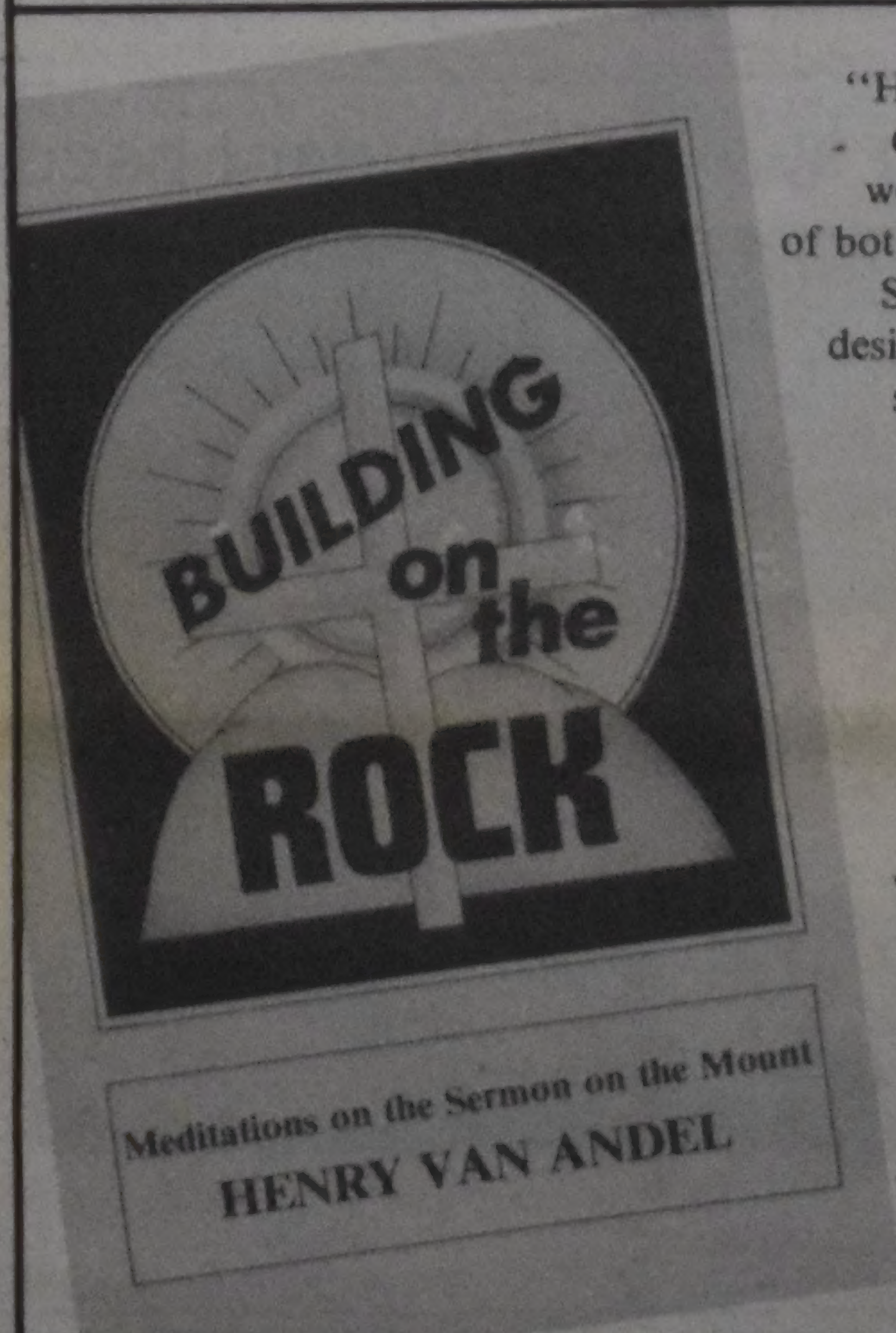
nor in the best interest of the industry." It added, "Changing the name of the 'X' category does not change the nature of the material."

As recently as mid-September, the NCC communication unit's board of managers heard Dr. James Wall, chair of its subcommittee on media ethics and advocacy, report on a Sept. 12 face-to-face meeting with Jack Valenti, MPAA president. At that meeting, Wall and two others expressed their opposition to the establishment of the new rating, and requested that a more descriptive rating system be used, to better inform parents about possibly offensive content of films.

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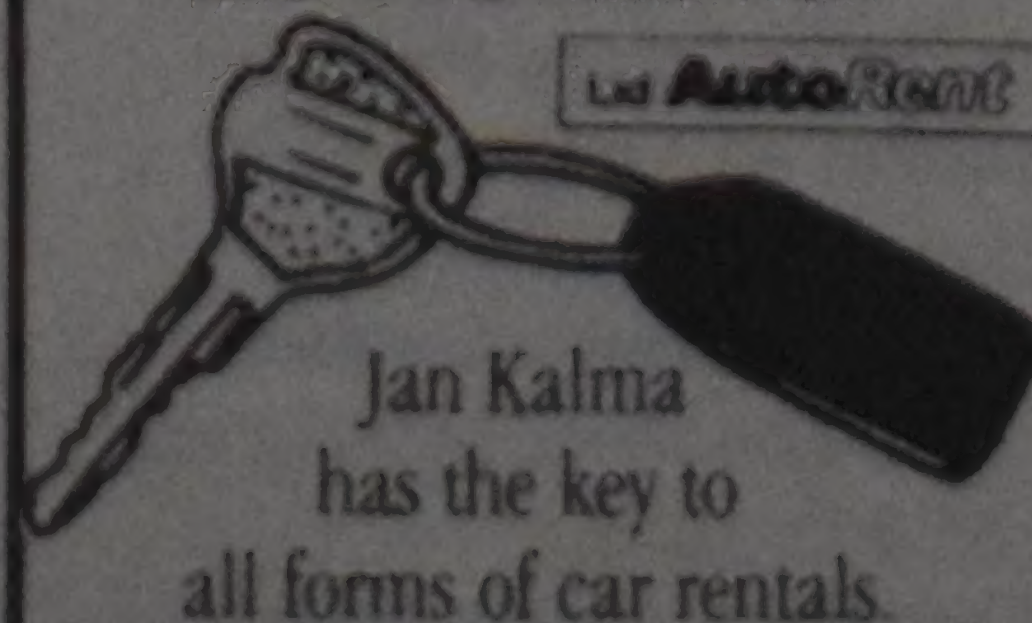
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Church

Marian Van Til, page editor

'Naive' South African evangelicals to dialogue with ecumenical Christians, government

PIETERMARITZBURG, S. Afr. (WEF) — The Evangelical Fellowship of South Africa (EFSA) has committed itself to a major effort to educate evangelical clergy and congregations to think biblically and theologically about the political issues being debated as South Africans seek to move beyond a repressive system of apartheid to a free democratic society.

This has become increasingly crucial since President F.W. de Klerk, in his Christmas 1989 message, invited churches to meet him as part of his consulting process in moving to a new, just South Africa.

A preliminary conference for some 200 church representatives was held at the Presidency, in Pretoria, this summer chaired by Dr. Louw

Alberts. It was primarily attended by Reformed, evangelicals and independents, since the South Africa Council of Churches (SACC) had withheld its support. There was a strong sense of unity, observed EFSA General Secretary Hugh Wetmore, because the SACC element was absent, he said, and because the agenda was narrow: the specific principles of national justice and reconciliation.

But now the SACC has agreed to join in a major five-day conference to be held later this year. It will be co-chaired by Alberts and by the SACC's Rev. Frank Chikane.

Commenting on the July conference, Wetmore noted: "Many of the statements made revealed an alarming spiritual naivety on political

matters. For example:

- There seems to have been little mature reflection on the implications of writing Christianity into the Constitution (how many participants remembered their church history?).

- A simplistic dichotomy between the spiritual and political was openly denied, yet it continued to surface in statements such as, "Our problems are not political, but spiritual" (applause).

- Many still believe the answer to our national dilemma is more evangelism, without realizing that the kind of evangelism hitherto practiced has been ineffective in changing mind-sets and lifestyles of converts.

"Evangelicals may differ with the thinking of many of

our friends in the SACC, but we must realize that they have studied these issues far more thoroughly than the average participant in this rather conservatively minded conference. They are experienced, intellectually and experimentally, in handling sociopolitical issues.

"We have usually developed our understanding of Scripture and theology among like-minded Christians and so have not been challenged by differences to think deeper. We need their insights with which to sharpen our understanding. This does not mean abandoning, or even compromising, our evangelical convictions. Our commitment to the Gospel is far too deep to be affected by various sociopolitical viewpoints.

Rather, we grow into stronger Christians as a result of this exercise."

Because of this evaluation of the situation, the EFSA has been attempting to educate its constituency in this area. Since 1985 it has prepared a seminar, "God's Perspective on Society," which it has conducted in many congregations. It conducted a discussion and prayer session prior to the July conference, and will hold another conference this month to prepare for the coming major congress.

The EFSA has also produced a series of booklets to educate evangelical South Africans regarding how their faith relates to social action.

Struggling seminary student becomes missionary 18 years later



Photo: CRWM

GRAND RAPIDS, Mich. (CRWM) — Dwayne Thielke believes he was called into Christian ministry at a very early age. But after struggling to stay focused on seminary studies, he left the pursuit of a ministry career and went to work for an electric company for 18 years. Eventually, he felt led to return to seminary and give his life to the specific work of missions.

"I realize more than ever the need of God's world and his passion for its people," Dwayne says. "The time has come for me to do my part in his mission for them."

Dwayne's wife, Gladys,

made a firm commitment to the Lord while she was in high school. She credits many Christian friends who were involved in community ministries with influencing her life in a positive way.

"I believe that serving others in Jesus' name is so rewarding that it is contagious," Gladys says. "I pray now to be so overwhelmed by God's passion that many others might receive his love through me and in turn give it away again."

Dwayne received his bachelor of arts degree from Calvin College in 1961, and

completed a master of divinity degree in 1984 at the Reformed Theological Seminary in Jackson, Mississippi. Gladys earned a degree in kinesiology from the University of Waterloo in Ontario. Dwayne has pastored the Lucknow, Ont., Christian Reformed Church for five years.

The Thielkes will work with Christian Reformed World Missions as church developers in the Philippines. They will focus their efforts in a new area of the country as part of World Missions' plan to expand the ministry in the Philippines.

Salvation Army ordered to pay minimum wage to work therapy participants

ALEXANDRIA, VA (EP) — The U.S. Labour Department has ordered the Salvation Army to begin paying minimum wage to the approximately 50,000 people enrolled in rehabilitation programs in the organization's 118 centres across the U.S. According to *Christianity Today*, the Salvation Army has refused to comply with the order, and has filed for a hearing about the situation.

The Labour Department says people in the Salvation Army's programs are performing tasks, and are, therefore, covered by the Fair Labour Standards Act's minimum wage requirements. The Salvation Army says people in its programs are "beneficiaries" who are receiving "work therapy" that will prepare them for future jobs.

The Salvation Army's Adult Rehabilitation System allows adults to voluntarily submit to a 30, 60, or 90-day program which provides food, shelter,

counselling, drug and alcohol detoxification, and "work therapy." The program is free, and includes a \$15 weekly stipend for personal items.

Not employees

Salvation Army Col. Walter French, national public affairs director, told *Christianity Today* that work therapy teaches individuals "how to hold a job while sober, how to take instructions, how to dress up, how to socially interact again." French added, "These people are not employees because they are not employable in any sense of the word when they come to us." He said a goal of the program is to make participants employable.

If the Labour Department order stands, it will mean an immediate end to the program, said French. "If we make them employees we will have to follow strict lines about dealing with them, including not interfering in their personal lives."

Labour Secretary Elizabeth Dole said she will ask Congress to find an exemption for organizations like the Salvation Army.

In another story,

government regulations are posing difficulties for Mother Teresa's Missionaries of Charity. The group has halted plans to build a homeless shelter in New York City

because of city requirements that the facility include an elevator for the disabled. The group considers the elevator an unnecessary \$50,000 luxury.

First Asia-wide missions congress draws 1,300 participants

SEOUL, South Korea (WEF) — The Asia Missions Congress (AMC 90), held here August 27-31, was a thoroughly Asian event. Of the 1,302 participants and observers, only a handful were from outside the continent and only three of the speakers had Western origins. The rest were from some 50 countries of Asia and the Middle East.

About 80 per cent of the \$850,000 budget for the event came from within the continent and the congress ended in the black.

The congress was sponsored by the Evangelical Fellowship of Asia (EFA),

and World Evangelical Fellowship International Director David Howard called it "clearly an historic event with long-range significance for world missions."

The five-day congress ended solemnly and solidly. It served to provide confirmation to those already serving in missions, to spur on those with a latent interest in missions and to provide an impetus for networking — including recognition of the need for an Asia-wide research information centre.

The outcome — to be finalized within the next six months — will be the shaping of a permanent structure and

staff for a missions commission for the EFA.

See page 19
for church news

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A Presbyterian Comments

Robert J. Bernhardt

Counting the losses

In the past 25 years the Presbyterian Church in Canada has lost almost 47,000 members. This represents an average loss of almost 47 members for each of the currently existing congregations within the denomination. Early calculations based on the 1989 statistics indicate that approximately 1,200 more members were lost to the denomination last year. While the huge annual losses of a few years ago seem to have been stemmed, the problem is far from resolved.

A supplementary report to the 1990 General Assembly from the Board of Congregational Life ought to foster continued concern. While statistics don't solve problems, they may help to identify some of the areas in which the issues of membership may be addressed.

This report discloses that at present 32 per cent of the losses from congregational membership rolls are by death,

In a denomination that has an aging membership the report acknowledges that "barring an influx of a significant number of younger members, this figure can be expected to increase in subsequent years."

Many transferred members still intown

Study also indicates that 26 per cent of the removals from the roll are by transfer. The mobility of the Canadian population is not the only explanation. In 11 per cent of the transfers the members did not actually change their place of residence but rather left to join a non-Presbyterian congregation. Also, 17 per cent of those who did actually move their place of residence chose to join a non-Presbyterian congregation in their new location. Thus no less than 28 per cent of Presbyterians asking to transfer their membership are doing so to join a non-Presbyterian church.

The remaining 42 per cent of

the removals of members from congregational rolls are produced by "revision." These represent people who have simply dropped out of active involvement in the church. An earlier study in 1988 revealed that of this group, 58 per cent had not changed their place of residence. Of that number who had not moved, 48 per cent had simply dropped out of congregational involvement, 23 per cent had affiliated with another denomination, and the circumstances of the remaining 29 per cent was simply unknown.

Distinguishing the traditional and the essential

Also, a large number of prospective adult members are being lost to the church before they reach maturity. The present situation is that 51 per cent of those baptized as infants or children in the Presbyterian Church in Canada are not coming forward as young adults to

make profession of faith within the Presbyterian Church.

This report provokes many questions. Have we sufficiently recognized that some of the traditional customs carried forward from our Scots-Irish church heritage may be an insurmountable barrier to attracting new members? Have our sessions and congregations a clear recognition of what is traditional and what is essential in church life and structures? Are we prepared to sacrifice some of the traditional in order to minister to those for whom those traditions have no meaning or appeal? Have we really gotten beyond expecting that an open invitation to attend public worship is a sufficient program of outreach? Do we recognize the strength of the grass-roots pessimism about denominational structures and their perceived vested interests?

This report to the 1990 General Assembly is brief but it does at least acknowledge

many of the areas of concern. Congregations must be challenged to reflect and respond!

While these issues are being viewed from a Presbyterian perspective, they have a much broader application. Is the church enthusiastically committed to the ministry of Christ's Gospel or is it an all-too-human structure tightly tied to cultural roots and middle-class values and perspectives.

Of course, God's people cannot live outside the influence of their culture and their economic situations. However, could it be that we must first ourselves be set free from a certain degree of captivity before we can effectively proclaim liberty to other captives in the name of Christ?

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Fire in Italian Baptist church thought to be Mafia work

ALTAMURA, Italy (EP) — A fire started by arsonists Oct. 2 seriously damaged a Baptist printing and publications

operation in southern Italy, according to Baptist Press. Damage from the early-morning fire and the water used

to put it out have halted the ministry's printing operations. Initial damages are estimated at more than \$168,000 to

equipment and \$32,000 to books and other printed materials stored in the offices.

According to initial police reports, investigations seem to indicate that the fire was the work of the local Mafia. The fire was similar to four others set the same day in area businesses in the city of Bari, the provincial capital of the region.

Print house officials as well as leaders of the Baptist church with which it was affiliated believe the act was intended as "sabotage." Those responsible "were obviously trying to

frighten and destroy this small activity, whose purposes were to give the people of the South [of Italy] faith and hope for a work and a society renewed through love," said Paolo Spanu, Italian Baptist Union president.

The church's pastor, Ibarra y Perez, said, "We are praying that out of this negative experience some good may result. Our church is over 100 years old. If we could survive the terrible years of fascist rule, we can surely survive this disaster."

New RSV well received before official publication

GRAND RAPIDS, Mich. (REC) — The New Revised Standard Version of the Bible is already a hot seller. Two of the designated publishers were already on the third print run in early September, long before the official publication date of Sept. 30, 1990.

The NRSV English translation of the Bible was produced under the auspices of

the National Council of Churches USA. It is an update of the Revised Standard Version. Scholars have been working since 1974 on the revision.

Margaret Schafer, coordinator of the events for the NCC, said interest in the NRSV "is just astounding None of us who thought big thought quite big enough."

The translation has the potential to become a widely used ecumenical translation. U.S. Catholic bishops are reviewing the translation and considering giving it the imprimatur of the National Conference of Catholic Bishops. The NRSV could become the first common translation for Catholics and Protestants in the U.S.

Methodist split in Nigeria healed

GRAND RAPIDS, Mich. (REC) — A bitter controversy over leadership styles in the Methodist Church in Nigeria has been resolved. The church split 14 years ago, but found healing reunion this spring. A new constitution for the church was adopted in a formal ceremony in May.

One faction described itself as patriarchal, giving strong authority to the leading bishop. The other called itself presidential, maintaining more equality among the leadership. The patriarchal side placed more emphasis on ritual and

symbolism, while the presidential side wanted a simpler "Wesleyan form and tradition of worship."

The World Methodist Council played a small role by sending a reconciliation team in

1977. The team did not see immediate success, but one member of the team was present at the re-union ceremony.

**Send your questions to
Peter and Marja
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send typed material, or otherwise messages written in clearly legible, black print. Include such information as name of sender, address, Fax or telephone number. Thank you!

FEATURES

1540-1990: Jesuits celebrate 450th anniversary, an active, controversial force in the Catholic Church

Alison de Groot

Members of the Society of Jesus (Jesuits) around the world will spend the next year commemorating their history as one of the most dynamic orders of the Roman Catholic Church. This year marks the 450th anniversary of the founding of the order, which was formally approved by Pope Paul III on Sept. 27, 1540. The commemoration will continue until July 31, 1991, the 500th anniversary of the birth of the order's founder, St. Ignatius of Loyola, born in 1491.

The Jesuits are commonly known today for their missionary work and their work in education. The order operates more than 4000 schools, colleges and universities throughout the world including Boston College, the University of San Francisco, Ignatius College, Regis College of the University of Toronto and College des Jesuits of Laval University, Quebec. The Jesuits have a diverse and vigorous history.

Inigo Lopes de Onaz y Loyola, later known as Ignatius of Loyola, began the order with five of his contemporaries while he was still in school in Paris. After an injury forced him to give up his military service to his country, Spain, Ignatius began his religious education, both personal and formal.

By the time his formal education at the Sorbonne was finished, Ignatius had a clear concept of the world around him, writes Malachi Martin, author of three books about the Catholic Church. "Inigo's vision of the world around him was quite defined and definitive: There was, universally, a war in progress. The war Inigo saw was the war against Lucifer." The society Ignatius established was a direct response to this view of the world.

Ignatius wanted and achieved a society which could do battle on behalf of Christ's representative on earth, the Pope, anytime, on a universal front.

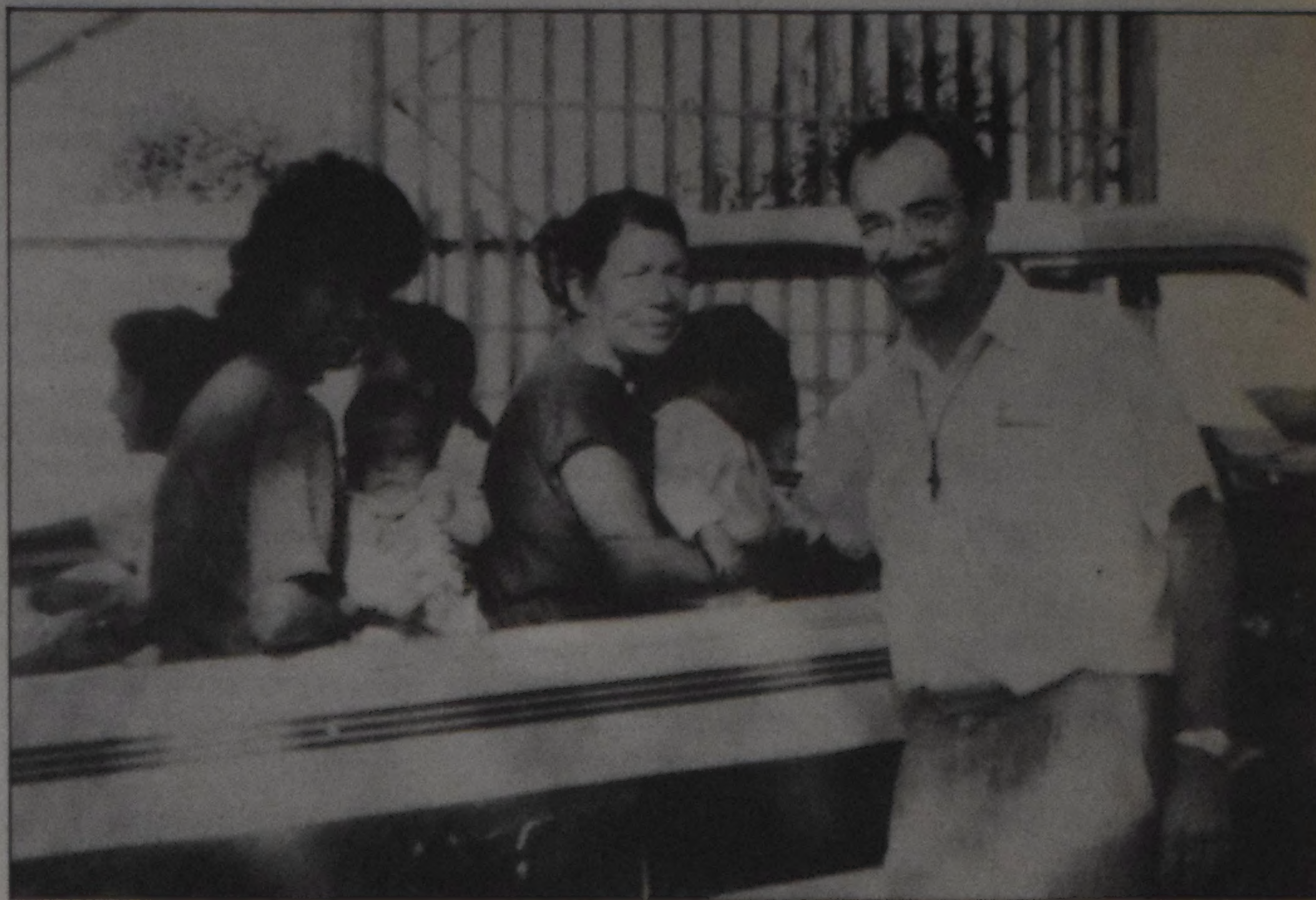
Following formal approval, which initially limited membership to 60, the order grew under the leadership of Ignatius to almost 1,000

members. By the time Ignatius died in 1556, the order was well-established in Europe and the Jesuits were conducting missionary work in Africa, Asia and North and South America.

Jesuits in Canada

Jesuit missionary work in Canada began as early as 1611 in Acadia. In the 17th century Jesuits established bases at Huronia and Ste. Marie near present-day Midland. The Jesuits were responsible for founding many early schools and colleges and have had a tremendous impact on Catholic education in Canada. The collected letters of the Jesuits sent back to Paris between 1635 and the late 1680s formed the basis for the scientific study of Native peoples and North American geography. "Jesuit explorers helped open up the remotest parts of Canada," writes Michael McAteer, religion editor for the *Toronto Star*.

Today, there are almost 25,000 Jesuits around the world, over 600 of whom are in Canada. Canada is divided into two Jesuit "provinces," a 285-member English-speaking one stretching from St. John's to



Fr. Michael Czerny, past director of the Jesuit Centre for Social Faith in Toronto, in San Salvador for the funeral of six Jesuit brothers murdered there last November. Czerny, seen here with refugees, will continue the work of the Jesuits in El Salvador.

Regina, and a French-speaking one comprising the other 315.

Fifty-four Canadian Jesuits work overseas in developing countries or among the Native People of northern Ontario. The international ministry of Canadian Jesuits has extended to Lebanon, Bhutan, Zambia, Nepal, Jamaica and Uganda. Canadian Jesuits have also worked in China, Macao, Brazil, Uruguay, Central America, Cambodia, Malaysia and Ethiopia.

Both in Canada and in overseas ministries, Canadian Jesuits teach in schools and colleges, engage in agricultural and community development, housing projects, care of the elderly, orphans and widows, prison ministry and social analysis.

In 1979 the English-speaking province established a social action/research centre, the Jesuit Centre for Social Faith and Justice. Located in Toronto, the centre is an interfaith and interdisciplinary team of men and women working on peace and justice in Central America, refugee rights and Canadian social issues. Their work includes community organizing, research and publishing, and overseas development activities.

Sacrifice

Last November the world's attention was focused on Jesuit missionaries, six of whom had been viciously shot down in San Salvador, El Salvador. Since 1973, 33 Jesuits have been murdered in the carrying out of their missions. These are Jesuits "deliberately and violently done to death in the exercise of their office or apostolate." Accordingly, not included are those who, over this same period, died while in prison or in forced labour

camps or who were killed by chance in the context of violent unrest.

Controversial order

Often viewed as dangerously powerful and elite, the Jesuits have faced criticism from conservatives throughout their history. Pope Clement XIV would even yield to pressure from European leaders and suppress the order for 40 years beginning in 1773, agreeing that the Jesuits were "troublesome and turbulent subjects."

More recently the Jesuits have been criticized for their adherence to liberation theology with its decidedly Marxist language, and their involvement in political life. Martin says the relationship between the Jesuits and the papacy has deteriorated to a war, in his book, *The Jesuits: the Society of Jesus and the Betrayal of the Roman Catholic Church*. "Never, it can be said, did the Society of Jesus as a body veer from (their initial) mission until 1965 Under the direction of Pedro de Arrupe y Gondra and in the heady expectation of change sparked by the council itself, the new outlook — anti-papal and sociopolitical in nature," took hold, writes Martin.

Richard Gwyn, foreign affairs columnist for the *Toronto Star* and himself Jesuit-educated, writes about the current state of the Jesuits: "In the seminaries political and sociological studies often took precedence over scriptural and philosophic studies; in the field, the pursuit of justice took precedence over the pursuit of sanctity."

Politics

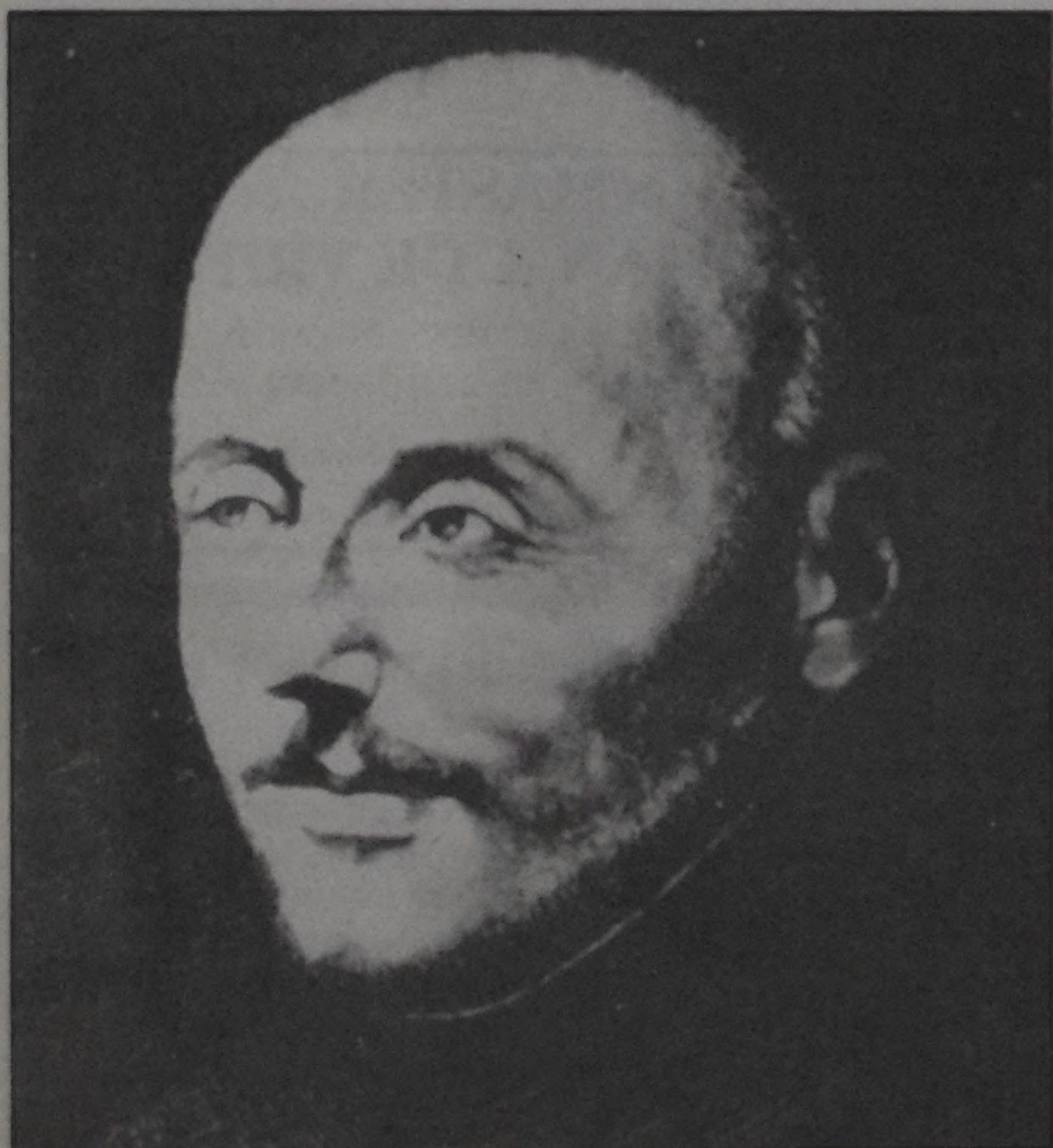
Father Jacques Monet, director of the Canadian Institute of Jesuit studies and a

former president of Regis College in Toronto, disagrees with both these views of the current state of the relationship between the Jesuits and the Catholic Church. He says liberation theology does not differ from the principals of the church. "The Jesuits were founded for and are carrying out their mission — to be available for the church, for the church wherever we are needed most," says Monet, adding that the church has always identified with the idea of unity with the poor. Unity with the poor, social and human justice, and equal distribution of wealth are the key ideas in liberation theology, he says.

As for political involvement, according to Reverend John J. O'Callaghan, the Jesuit assistant general, "You cannot live in the world without being political. To be human is to be political."

"What we need to avoid is party politics, and that is where we are very careful. [Party politics] means taking sides and becoming an agent of division, and that is not our job," O'Callaghan told the *International Herald Tribune*.

This is not only a time for assessment, for the Jesuits, but a time of celebration as well. Several events are planned for this special year in their history. Each locality will have its own events, says Monet, although some larger commemorations are planned. On April 22, 1991, significant as the day Ignatius and his first five companions made their religious profession in accordance with the papal bill of approval, Pope John Paul II will preside at a liturgical celebration of the anniversary in St. Peter's Basilica.



St. Ignatius Loyola, the founder of the Jesuit order. Copy of a portrait by Alonzo Sanchez Coello.

Stones that speak



Three generations of Zylstras.

Jacob H. Binnema

The following is an example of discovering unknown family ties, an experience which is often part of the immigrant experience.

Finally, at the far end of the cemetery we found them. I was excited and somewhat dazed.

"This is your great-grandfather!" my wife Hilda, said.

We were looking at three gravestones in a corner of Maple Leaf Cemetery in Oak Harbor, Washington. We read and reread the inscriptions.

"Jelle R. Zylstra, born Feb. 8, 1826, died Aug. 7, 1896; 'Blessed are the dead who die in the Lord,' Rev. 14:13." Beside this grave stood the graves of his son, Riekele Zylstra and his grandson Rance (Renze) Zylstra. And soon we would have tea with his great-grandson Bud Zylstra and his wife. Here, far from my Dutch homeland where I had grown up, here on America's west coast the flesh and blood from which I had come was laid to rest.

I did know that I had relatives in Washington state. While I was growing up in Landsmeer, the Netherlands, I remember my mother getting mail and pictures from relatives in the U.S. A cousin of my mother, Jessie Deffries, lived in Everett. I also have a cousin in California whom we met a few times since we immigrated to Canada in 1960. From her we learned that I had Zylstra relatives in Washington state. In March 1989 we visited some of these Zylstras in Bellingham.

Here I heard for the first time that I looked like a Zylstra! We also learned that more Zylstra relatives lived on Whidbey Island, a green jewel in Washington's Puget Sound. But I could not have known that my great-grandfather was buried on this island!

We immigrated to Canada in 1960 but had neither the time nor interest to investigate distant family relations. After we retired in 1987 our interest was awakened. Our visits to relatives in 1989 encouraged us to investigate further. When we visited our son and his family in Surrey, B.C., in September, we decided to spend a weekend together on pretty Whidbey Island in Washington state. This impulsive visit led to my standing before the grave of my own great-grandfather of whom I had never known.

Ties that bind

The trip from Surrey, B.C., to Whidbey Island takes less than three hours. We arrived at our motel with Tim and Chris (our son and daughter-in-law), on Saturday evening. I checked the Oak Harbor telephone book and found some 16 Zylstras! Where to start? I tried to make contact with the ministers of the First Reformed and the Christian Reformed Church, but they were not in. Finally, from some local seniors we got names of people

who could be interested in getting acquainted with relatives they did not know existed.

The response after some initial puzzled questions was overwhelming. I had Jo (Johanna) Zylstra on the line. She and her husband, Laurin (Bud) were very eager to meet with us. They would call more relatives together for tea after church at their place! But Jo and Bud could not wait until Sunday. They came to see us the same evening. It was then that we discovered that we had the same great-grandfather who had died in 1896, in Oak Harbor, Washington.

My grandmother died in the Netherlands in 1887 when my own mother was only three years old. Her stepmother died only four years later. Perhaps she knew that her own grandfather was in America, but I never did. Our visit on Sunday afternoon would answer some of our questions.

After we arrived I drew up a family tree to show what place I have in the family. Then the other relatives came, and we felt great to have them as family. They welcomed us with hugs and kisses. Annabelle travelled from Seattle to Oak Harbor with books full of newspaper clippings and pictures and more information on the family tree. Together we were a dozen people, all of the same generation, all over 60 years old; and Jelle R. Zylstra was our common great-grandfather.

Here we unravelled our common and divergent roots. Our first-known ancestors were Mennonites near Oldeboorn in the Netherlands. Perhaps because of fear of persecution, they did not keep birth or marriage registers, so our ancestry before 1715 is unknown. But we do know that on May 26 of that year Bouwe Greefts married Syke Reins. From this marriage Rein Bouwe Zylstra was born in about 1736. In 1812, at the age of 76, apparently because of Napoleon's reforms, he adopted the Zylstra surname.

His great-grandson was Jelle R. Zylstra, our common great-

grandfather. Jelle married Aukje van Kalsbeek in Boornbergum, the Netherlands, in 1863. Interestingly, they named their first child, Riekele Jelles van Kalsbeek Zylstra. It appears that Aukje's parents had had three daughters, but no son. In order to preserve the van Kalsbeek name, they had included Aukje's surname in Riekele's name. (Here history has repeated itself. Our son Hank married Marg Swytink, whose parents have three daughters but no son. They named their first son Nigel John Swytink-Binnema.)

Jelle and Aukje had six children. In 1863, nine days after the birth of the sixth child, Aukje died. My great-grandmother, Tjitske, was only two years old. Jelle married Ruurtje Planting seven years later. Apparently, the Zylstra children were very fond of her.

In 1880, Jelle and Ruurtje immigrated to the United States. Of their six children, we know that four went along to the United States. The relatives we met in Washington were the offspring of these four children. Tjitske did not go to America because she was already engaged to be married to Willem Kapteyn. And that explains how the family was split up. No one has been able to determine whether the other child, Sipke, stayed behind in the Netherlands as well.

We were able to update our relatives on what happened to our side of the family. Tjitske did marry Willem Kapteyn in 1883, but she died in 1887. Aukje, my mother, was three years old. As I've mentioned, my mother corresponded with relatives in Washington, but I never knew who these people were. I'd love to tell her that I've found out. Her grandfather, uncles and an aunt had gone to the States before she was born. She never saw them. Her mother had died while she was young. Even her father and brother had gone to America. Her father immigrated in 1904 soon after Aukje was married to Hendrik Harmen Binnema. Her father died in 1913 in Grand Rapids, Mich., while applying to become a Christian Reformed minister. Her brother died in Los Angeles in 1945. She never saw them again. Only one of her step-sisters was ever able to visit her in Holland.

Faith unites

Two of her sons also immigrated. Her youngest son, Henk, went to Canada in 1959 and died there in 1966. I went with my wife and children in 1960. But mother was not a tragic figure. Her faith spoke of her courage. Mother would have been thrilled that the connection has been made. Just as we were thrilled to find out



Photos: Courtesy Jacob and Hilda Binnema
Windmill in the park at the beach, Oak Harbor, Washington, with Rev. Jacob and Mrs. Hilda Binnema.

what happened to the Zylstras who had immigrated.

Jelle R. Zylstra, his wife Ruurtje and their sons and daughter and their families immigrated to South Dakota in 1880. They farmed in Charles Mix County in the southeast corner of the state for 16 years. But they were hard years. After three years of crop failure, the family boarded a train for America's West Coast. With three of his children, Riekele, Rein and Aukje, Jelle took a sternwheeler to Whidbey Island. They became one of that island's pioneer families. The other son moved on to Lynden, Washington, apparently because his wife was afraid that the island would flood.

Jelle died that fall and was buried near Oak Harbor. Years later, because of development in the area, the bodies in the cemetery had to be moved. However, only a brass button and a piece of cloth could be found in Jelle's grave. Dust to dust.... Only the gravestone was transported to the new location.

Let's go back to the gravestone a moment: "Blessed are they who die in the Lord." We received blessing from meeting with our relatives who are living with the Lord. "We are church builders" they said. And then we look forward to the generations that have come after us; may they all be blessed in a life and a death in the Lord.

Reverend Christian Reformed pastor Jacob H. Binnema and Hilda Binnema lived in Edinburg.



Bridge over "Deception Pass" gives access to Whidbey Island.

News

Canadian teacher to work on literacy development in Nigeria



Photo: Courtesy CRWM

Wiens Groenewold is the newly-appointed literacy developer in Nigeria for Christian Reformed World Missions.

GRAND RAPIDS, Mich. (CRWM) — Wiens Groenewold is a case in point for the old adage that teachers learn more than they teach. The native of Alberta has had a varied teaching background, including full-time and substitute teaching jobs in public and Christian schools. She has also travelled to Japan, Nigeria and Guinea to teach the children of missionaries.

"These experiences have helped me grow spiritually and have given me character development, work skills and communication skills," Wiens says. "I believe this experience, together with my interest in

cross-cultural ministry, have prepared me for overseas mission service."

Wiens will work with Christian Reformed World Missions in Nigeria. Her specific responsibility will be literacy development.

Wiens has a bachelor of education degree from the University of Victoria and a master's degree in education from the University of Alberta. She has also studied at Dordt College, the University of Oregon, and Vancouver Community College. At the local church level, Wiens has served as a Sunday school teacher and Calvinette

counsellor. Her work as a curriculum resource evaluator strengthened her ability to work in literacy development. She is grateful for the opportunity to use her teaching skills in missions, viewing it as a chance for her to learn even more.

"When I look back I see how the Lord revealed himself to me through the path of my life — in college, working in public and Christian schools and living overseas," Wiens confesses. "The times I had the most spiritual growth were when I sought the Lord and allowed him to guide me."

GRAIN DRIVE 90-91



A CHRISTIAN RESPONSE TO HUNGER

Images of multiplied blessings are common in the Bible. The parable of the talents speaks of 10 fold increases. One hundred fold growth is recognized in the parable of the sower. The generosity of one young boy resulted in the feeding of the 5000.

The **Canadian Foodgrains Bank** is a charitable inter-church agency dedicated to assisting its ten church partners respond to the food needs of the Third World. Gifts of Canadian grain and cash are used for emergency relief as well as for food-for-work rehabilitation projects. The **Canadian International Development Agency (CIDA)** generously matches our food-aid program expenditures on a three to one basis.

The **Canadian Foodgrains Bank** is seeking 15,000 MT in donated foodgrains for 1990/91. These grain donations, plus cash donations and the contribution of **CIDA**, will allow Foodgrains Bank partners to respond to urgent food needs in **Angola, Sudan, Ethiopia, Nicaragua, Haiti** and other food deficit countries.

"He who provides seed for sowing . . . will multiply it and swell the harvest of your benevolence, and you will always be rich enough to be generous." II Cor. 9:10 (NEB)

Designate your contribution to the account of
Christian Reformed World Relief Committee of Canada

For more information about how to make a grain or other donation, or to be involved in a grain drive, please phone or write:

CANADIAN FOODGRAINS BANK
Box 767
Winnipeg, MB R3C 2L4

Toll Free Number: 1-800-665-0377
Local: (204) 944-1993
FAX: (204) 943-2597

**Canadian
Foodgrains
Bank**
A Christian Response
to Hunger

Bulgarian church leaders plan first Christian newspaper

Wybo Nicolai

AMSTERDAM, Holland (NNI) — Protestant denominations in Bulgaria petitioned the government this July for the re-establishment of the Christian newspaper *Zornitza* (*Morning Star*) after 42 years of banishment. Publication of *Zornitza*, founded in 1876, was banned by Bulgarian communist officials in 1948.

The petition was sponsored by an "Initiative Committee" made up of religious leaders from several Bulgarian Protestant denominations, including Baptists, Congregationalists, Methodists and Seventh Day Adventists.

According to committee member and Congregationalist leader Christo Kulichev, the group planned to print a first run of 5,000 copies of the resurrected publication. The printing could easily be expanded to 50,000 copies, depending on income generated by the publication, Kulichev said.

Kulichev expressed hopes that the Western church would support the printing plans with paper supplies and financing. He added that only politically-oriented publications currently existed in Bulgaria.

Kulichev, who pastors a church in Sofia, said he was once sentenced to three years of internal exile in Bulgaria for his refusal to support the state-sponsored appointment of compromised church leader Ivan Ivanov. Following petitions from Bulgarian Congregationalists and strong support from his local church, Kulichev was released after only six months in detention, although he was not allowed any contact with his family for over two years.

Education

Innovative school building comes in below cost

Louisa F. Bruinsma

EDMONTON — It was in late March that the Edmonton Society for Christian Education had its ground-breaking ceremony to initiate the construction of the addition of 12 classrooms and a regulation-size gym to the West Edmonton Christian School. Now just half a year later students have entered the 1.7 million dollar complex to begin the current school year.

"It was really a challenge," says project manager, Clarence Dezwart, "to get a building of this size done in such a short time frame." The use of modular units brought to the site in July presented a novel and fast method of constructing the building.

"This is not just an ordinary building," says Dezwart. "It combined good solid design and control without compromising quality. The building is functional, yet attractive."

"When you consider that it can take almost a year to put up a house, it is quite amazing that a 30,000 square foot building of that quality was constructed in six months."

Not only was the building completed on schedule, it has the unusual distinction of being completed *below* budget. "Anticipating where problems would be helped to eliminate wasted time and expense," says Dezwart.

"It is quite remarkable that a building of that quality was put up at a cost of about \$54 per square foot."

Even though the budgeted \$1.75 million costs were considered optimistic, actual construction costs were below budget and allowed for extra renovations to be made to the existing school.

Their own

The involvement of students, staff and community in a variety of fundraising

activities helped to foster a deep appreciation for the building and a pride of ownership.

For the last 12 years the kindergarten to Grade 3 classes were held in the nearby St. Gregory's school. Grade 1 student Meaghan Dykema is particularly grateful that all students are in the same complex. "I like this school because I don't have to be away from my brother in Grade 8," she explains.

Shalen House, in Grade 6 agrees. "I like having the little kids here," she says. "It's a lot more fun having everyone around."

Grade 1 teacher Marcia Paulon adds, "It's neat to see the older kids interact with the younger ones. We encourage junior high students to go to the elementary wing to join in activities and at the same time take responsibility for the younger kids."

The opening day excitement was evident even to painter Wolfgang Krath. "The kids are really excited about the gym," he says.



Photo: Louisa F. Bruinsma

Students of West Edmonton Christian School are excited about having class in their new building.

clean," she says, "hopefully it'll stay that way!"

Doug Monsma is vice-principal at West Edmonton Christian School and has served on the West facilities committee which was responsible for overseeing the construction.

"All the people we had to deal with as committee had such positive attitudes. It was such a good atmosphere to work in."

For Henry Visscher, principal, the project represents an affirmation of

the principles of a community working together for the same goals. "We've waited many years for such a campus. The building is a tangible expression of the Christian school supporting community's commitment to provide a solid and viable education."

The Edmonton Society for Christian Education operates four schools in the Edmonton area for over 1,000 students. "The project has definitely been a community's work," says Visscher.

A tribute to Erica Eggink

Erica Joy Eggink, a 12-year-old from Wellandport, Ont., and the eldest of Bert and Doreen Eggink's four children, died of cancer on Oct. 15, 1990. Erica's death hit her community, and particularly her classmates, hard. The following is a tribute written by one of Erica's friends on behalf of the Grade 7 class at Wellandport Christian School.

In loving memory of Erica

I have a friend;

I thought her life wouldn't end.

We knew her all our lives.

she told me when she was five that if I got scared I should just pray to God, and that's exactly what I did;

she was a chubby little girl; I can still see her twirl to show off her new haircut in Grade 2;

she would sled on her blue toboggan, stuffed with all her friends;

in Grade 4 we sat beside each other and we laughed and joked together;

she always knew how others were feeling, and instead of laughing at them she laughed with them; she was able to make others laugh; she once made a speech entitled "Laughter, the Best Medicine";

at her birthday party, during her illness, even though she was tired and not feeling well, she was still happy to see us; she was enthusiastic about our gifts because she was thankful we had thought of her;

she created the best and biggest cards ever made;

she was a person who always comforted you.

We will always miss Erica. Well she taught us how to love and how to know that God has a very special reason for us to be alive. For Erica that reason was to teach us how to really live and be thankful to God;

she wasn't just friendly and an inspiration when she didn't have cancer; she was that way all the time, and I think that was very special.

God chose an amazing time for her to die: she was singing the Creedal Song. She's now in a place indescribable, a place where there is no sadness, no fear, no anger, no sin.

When I prayed I wanted her to come back, yet I knew it wouldn't work. I prayed for comfort; it came as a parent who spoke to me. I now understand: prayer equals peace. So we have the faith to pick up our bags and continue on with our lives.

*They will soar on wings like eagles;
they will run and not grow weary;
they will walk and not be faint. (Is. 40:31b)*

This is to Erica Joy Eggink; her spirit, her soul, herself who is now healed, free and complete, in Jesus.

Positive attitudes

Students received guided tours on opening day and were introduced to janitor Henny Peters. "The building was so

Trinity Christian College's enrolment increases with campus expansion

PALOS HEIGHTS, Ill. — Trinity Christian College, one of five "sister colleges" among Christian Reformed communities in North America, is growing in size and in numbers.

Construction is under way at Trinity for a new 128-student residence hall, which will relieve the crowded conditions in the present dorms. The college's expansion program also includes a 33,000 square foot library, also under construction now and expected to be ready for occupancy in April, 1991.

Trinity's president, Ken Bootsma, reports that there are 218 new students at the college this fall. "This is the second highest number of new students in college history," says

Bootsma, "and compares very favourably to last year's number — 188 — especially when there has been a general decline in the number of high school graduates across the country."

The total number of students enrolled is 546, an increase of only 2.2 per cent over last year. However, the number of full-time students increased 6.1 per cent, which is important for the college's budgeting in light of the expansion program.

Broadening base

Historically, Trinity has drawn approximately 70 per cent of its students from Illinois. This is changing now, and more students from other areas are being attracted to Trinity because of its suburban

location and proximity to Chicago, with the city's many advantages. These advantages include 11 area hospitals affiliated with the college's nursing program, and many partners in business and industry who are excited about employing Trinity's business majors as interns or after graduation. While Illinois, Iowa, Indiana, Wisconsin, and Michigan are key support states, new students arrived this fall from 20 different states and four foreign countries.

"These are very exciting days for Trinity Christian College and we're delighted with the present growth and our potential for the future," says Bootsma.

Redeemer prof to lecture in Czechoslovakia

ANCASTER, Ont. (RCCRO) — Dr. David Benner, registered clinical psychologist and professor of psychology at Redeemer College, has received an invitation to give a series of lectures to the psychology faculty and students of two universities in Czechoslovakia this fall.

"I will also be meeting with the presidents, vice presidents, and deans attempting to help them with what they have described as 'their need to restore a humanistic basis to

their universities following the overthrow of the Communist regime,'" says Benner.

Benner will be visiting the University of Bratislava and Charles University, Prague, from Oct. 17-25, 1990. He has been asked to discuss Western psychology and its historically Christian tradition for the purpose of introducing an alternate ideology to the post-communist academic community.

In Prague, Benner will also be meeting with representatives from Romania and from the

International Institute for Christian Studies from Kansas to discuss future teaching opportunities in Eastern Europe.

The lecture tour will be funded by Wheaton College (Wheaton, Ill.), one of the foremost evangelical educational institutions in the U.S. Benner is the former chairperson of the graduate department of psychology at Wheaton College, and author of seven books, including *Psychotherapy and the Spiritual Quest*.



Stumbling into 'The Inferno'

Syd Hielema

Yesterday, while "babysitting" at the local Newmarket High School, I noticed a girl in the back seat reading some photocopied sheets that were hidden between the pages of her science textbook. After walking a little closer, I became intrigued by the bold-print computer-typed heading on the sheets: "The Inferno."

Had I stumbled across evidence of the rise of Satanism among our adolescents, I wondered. "May I read it?" I asked. She gave me this hairy-eyeball type of look. "I have no connection to the authorities who run this school," I assured her, "It's just my personal curiosity." After handing me the papers, she and her neighbours watched me suspiciously as I began to read.

"The Inferno" was not a Satanist document. It was an "underground" newspaper published anonymously by

high school students and distributed very carefully so that none of the writers would be publicly seen with a copy. The first article explained the need for secrecy: "The only way we can express ourselves freely, and so say the things that must be said, as if no one knows who we are, so that the administration can't shut us down." The article went on to clarify this assertion by declaring that the "F-word" is just precisely one example of these things that need to be said. Sounds like a case of adolescent silliness, doesn't it?

Beyond apathy

Maybe; but I didn't read it that way. The paper went on to reprimand students who treated four particular teachers as sex objects, mobilize students to write letters to the biggest movie theatre in town because it had just dramatically raised its student prices, and give advice about job interviews. ("Don't floss your

teeth or ask the interviewer for a ride home.") The paper concluded with a passionate plea for mail from its readers, to be sent to a local address at which, the student assured letter-writers, no one associated with the paper could be found.

It doesn't sound that profound, but I read it as a ray of hope in the world of North American journalism. In my cynical moments it seems that all of our politicians and news media personnel are operating primarily in self-serving arrogance, and they can get away with it because the public is either too apathetic to care or else angrily (and mindlessly) aroused in its own self-serving interest. My cynicism peaked when Ontario's David Peterson made a mid-summer election call, expecting to coast to another majority on the basis of this mindless apathy.

We know well what happened to him. Now I wonder what's happening to

the rest of us. Here and there I find more and more little examples like "The Inferno," statements which declare, "No, we are not apathetic. We are committed to certain principles and we will take risks to give expression to these principles."

If such an atmosphere is genuinely taking shape, it certainly has implications for the Christian community. Who

has a greater reason for not being apathetic? Who has a greater commitment to principles which challenge the "powers that be?" I certainly feel challenged to raise my voice after peeking between the pages of a Grade 10 science text.

Syd Hielema studies at the Toronto School of Theology.

Thank you, God, for youth

God, it's so beautiful to be young!

All the doors are opening for me.

I'm so happy every day puts butterflies

Into my heart. I want to try love

And so many things...

I want to dance through the world

And sing before it's on my back

With troubles!

God, I have all these feelings in me

That are a mystery...

I need YOUR help to keep me beautiful,

The fields of heaven in my feet.

The taste of honey in my heart.

Marion Schoeberlein
Elmhurst, Illinois

Attention: Business Community Insert YOUR message in our special 1990 Christmas issue

Calvinist Contact is planning a special 1990 Christmas issue.

Date of this issue will be **December 7**. It will be mailed to our regular subscribers on **December 4**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Your continued support will be greatly appreciated.

**Deadline for advertisements in
the Christmas issue is November 23!!!**

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Return by November 23 to: Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1
(Fax: 416-682-8313)

Advice/News

To our young men and women: See your love in the framework of God's love

John Kelder

Once in a while you probably do the same as I do: read the letters sent to Ann Landers. Her answers are right to the point, though I don't always agree with her.

A few weeks ago, in a letter sent to her by a 15-year-old girl, I read: "Ann, please excuse my language, but I just had the hell scared out of me. My boyfriend and I had sex without protection and I was three weeks overdue." She continues that after several more weeks she discovered that she was not pregnant.

But then follows another sentence: "If my boyfriend doesn't agree to use a condom he can find himself another girl."

That line put me to thinking about the crazy world we are living in. Can a boy really expect to pick up a girl, at random, to have sex with, in much the same way you can buy a doll in a department store? And are girls so senseless that they give themselves to every boy that comes around?

In my many years of service at a distress centre I heard so much about people's sex difficulties, broken marriages, divorces, and so on. And almost all the couples with such problems had had pre-marital sex.

When their wedding day arrived and they slept together as husband and wife there was nothing new for them to discover, and for sure, their

intercourse was not the highest expression of mutual love.

Our God wonderfully created us male and female; and when the seed of love comes into the heart of a young man and woman how wonderful that such a seed may be sown in the soil of God's love for us as human beings.

God protects mutual love

In marriage our God has laid down a protective barrier around mutual love. Give your love time to grow when you go steady and during your engagement, till it may have full expression on your wedding day!

Real love binds you together for a lifetime — 20, 40, 50, even

60 years — in devotion to each other. And when you live together in that way you stand on the *solid rock of God's love*.

Young men and women, look up to and respect your girlfriend or boyfriend. Keep yourselves for your future wife or husband — to enjoy during

your whole lifetime.

John Kelder, 84, a former baker and a widower since 1981, was married for 48 years. He has devoted his retirement years to working for volunteer service organizations, including a crisis telephone hotline. He lives in St. Catharines, Ont., and is a member of Maranatha Chr. Ref. Church there.

Free University's fundraising being modernized



Photo: Free University archives

The Free University Penny Bank with lock. In the background the modern buildings of the university.

Stan de Jong

AMSTERDAM — Many of our readers, no doubt, remember the familiar "VU-busjes" (Free University Penny Banks) which, since 1932, have been widely distributed in the Netherlands. Before WWII they were purple. During the war they were manufactured from strong cardboard. Best remembered are the post-war green boxes featuring a picture of Abraham Kuiper, founder of Amsterdam's Free University.

Initially, the women who organized this collection program, aimed at a total distribution of some 50,000. Already in 1937, no less than 26,000 homes were regularly visited to collect the accumulated small change. In 1959, total distribution achieved a record high of 107,000. Even today, some 40,000 still exist. All in all, over the years these dedicated women ("VU-dames") collected some 15 million guilders!

Alas, the "VU-busjes" will

soon become a thing of the past. The half-yearly visits to many homes are being discontinued. Instead, people are being asked to send their donations by way of money transfers. Though for many years the Free University has been heavily government-subsidized, the collection program continued. Money from the thousands of penny banks was used mainly to finance special projects which would enhance not only the Free's facilities and services but also the expansion of Reformational scholarship.

It remains to be seen whether donations will continue without the "VU-busjes."

Thousands of Canadians are waiting for the gift of a life-saving transplant. The Kidney Foundation of Canada urges you to sign an organ donor card.



Photo: David Van Dyke

Peter and Marja are



Dear Readers:

On a recent retreat with "Jubilee Jazz," our church's youth group, we dealt with sexuality. During the weekend we set up a mailbox and solicited letters addressed to P & M. In the next few issues we will respond to some of the questions that our young people submitted about sex.

Dear P & M:

I don't think guys should push girls to do things they don't want to do when they're out together. But sometimes the pressure to get physical comes from both the guy and the girl. What do you do when there's mutual desire? (I'm a guy.)

Dear Mutual Desire:

We're glad that you don't want guys to coerce girls into sexual activity. A lot of times the responsibility of setting limits has fallen unfairly on the female. Stereotypically, the male may say, "Come on, it'll be OK," while the female says, "No, I don't think we should." We believe strongly, however, that both should work at reducing the heat of sexual desire as it builds up over a period of time. Both of you are responsible for saying No.

"If a couple spends too much time alone in a car on a 'lover's lane,' they need to talk about that."

You rightly point out that this desire is not one-sided. As a couple draws closer together and spends more time with each other the desire to "get physical" will be felt by both parties. After all, sexual feelings are normal for both sexes because of the marvelous way in which God has created us male and female.

The solution to mutual desire is mutual responsibility for setting limits. This calls for open communication and honest admissions of what both people are thinking and feeling. This kind of honesty can lead to healthy decisions

about where to go and what to do on dates. For example, if a couple spends too much time alone in a car on a "lover's lane," they need to talk about that and agree to avoid such volatile settings and activities.

Openness characterizes the best relationships. When two persons are close enough to flirt with sexual intimacy they had better be open enough with each other to discuss ways of controlling their desire.

Dear P & M:

Can you have sex if you know you're going to get married to each other, in other words, when you're engaged?

Dear When I'm Engaged:

Engagement is a strong commitment, to be sure, but we know from the experience of others that marriage plans can fall through any time, including the day of the wedding.


There's no doubt that engaged couples struggle with the desire to become more and more physically intimate. This is understandable because of their God-given sexuality. In fact, we'd be concerned if this were not the case. But the biblical sequence of events sees a man and a woman uniting as husband and wife and then becoming one flesh (Genesis 2:24). Sexual intercourse with all its joys, responsibilities and consequences is meant for marriage.

Simply said, don't go all the way unless you're in it all the way! And frankly, no couple is really in it all the way until they have vowed before the Lord to love each other for life and are legally married.

Write to P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Shafte are a pastor and wife team living in St. Catharines, Ont. They're assisted by an advisory panel consisting of: Sam De Boer, Jacky Brinkman, Pauline van Zyl, Marlies van der

Classified

Classified rates	Classified rates	Thanks	Birthday	Birthday
Births \$30.00 Marriages & Engagements \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.	additional column inches at the rate of \$12.50 per column inch. NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address. Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313	VANDERLEEK: We would like to thank everybody who made our 60th anniversary such a memorable event. We were overwhelmed by the response on our open house and the many good wishes and cards that we received. Above all we thank God that he made this possible. Gerbrand and Grietje Vanderleek	BOSMA-VAN GOOR: TRIENTJE BOSMA-VAN GOOR We are pleased to announce the 90th birthday of our mother and grandmother and great-grandmother. <i>Happy birthday Mam!</i> Case & Wilma Bosma Pete & Janie Mulder Sid & Tena Bosma Jake & Gail Bosma All & Helen Bosma Pete & Evelyn Bergman Hank & Mary Bosma Open house will be held on her birthday, Friday, Nov. 9, 1990, from 2-4 and 7-10 p.m. at Mt. Hamilton Chr. Ref. Church, Upper Wellington, Hamilton, Ont. Home address: 337 Stone Church Rd. E., Ebenezer Villa, Apt. #108, Hamilton, ON L9B 1B1	MORAAL: On Nov. 11, 1990, we hope to celebrate the 90th birthday of our mother, grandmother and great-grandmother. FRANCES MORAAL (nee Steenberg) Congratulations mother from all of us. It is our prayer that the Lord will bless and keep you in the future. Henry & Margaret Eshuis Andy & Emmy Wissemaer Siak & Tina Wassenaar Garry & Ruth Schinkel Lawrence & Linda Moraal 18 grandchildren and seven great-grandchildren. Home address: Providence Pl., 100 Glenn Hill Dr., Apt. #610, Whitby, ON L1N 8B4
OBITUARIES Obituaries should be composed as they are to appear in Calvinist Contact. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. Calvinist Contact reserves the right to charge for	Place your ad in the classifieds. 	Births LISE VANHELDEN: We, Wilbert and Margareth, give thanks to God for the gift of our first child, a daughter, ANGELA MARGARETH born Oct. 21, 1990, at 10:21 p.m. Eleventh grandchild for Arle and Margareth Van Helden and eighth grandchild for Louis and Joanne Lise. Proud great-grandparents are Mrs. H. Van Helden-Wagner, Mr. and Mrs. J. Kroszen and Mrs. S. Kuperus-Hoeksema. Home address: R.R.#3, Hollen Rd., Moorefield, ON N0G 2K0	Calendar of Events can be found on page 19.	Marriages LAM-VANWYK: Dick and Ann Lam and John and Marion Van Wyk are happy to announce the marriage of their children. LINDA JOYCE and JEFFREY STUART The ceremony will take place on Nov. 3, 1990, at the First Chr. Ref. Church of Simia, Ont. Future address: R.R.#3, Clinton, ON N0M 1L0

I've prepared for the GST.



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Are you ready for the proposed GST? If not, now is the time to register and prepare. Registration applies to anyone involved in a commercial enterprise. This includes fishing, farming, professional services and many activities carried out

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Canada's GST. It's good business to prepare now.

Anniversaries

1990 November 23 1990
"Teach me your way, O Lord, and I will walk in your truth; give me an undivided heart, that I may fear your name" (Ps. 86:11).
With thankfulness to the Lord, we hope to celebrate, the Lord willing, the 40th wedding anniversary of our dear parents and grandparents.

GERALD and TINA DEGIER
(nee Dekryger)

It is our prayer that the Lord will continue to bless you in the coming years as he has done in the past.
Congratulations Dad and Mom, Opa and Oma.
Love from:
John & Diane DeGier — Brampton, Ont.
Michael, Bradley
Marg & John Arkema — Cambridge, Ont.
Peter, Wayne, Jerry, Brian
Gerry & Diane DeGier — Cambridge, Ont.
David, Gerry, Chad, Scott
Joe & Brenda DeGier — Cambridge, Ont.
Robert, Jessica, Coby
Wes & Rita DeGier — Cambridge, Ont.
Cara, Adam, Bethany
Cathy & Will Janssen — Barrie, Ont.
Daniel, Kevin, Gregory, Joanna Ray & Kim DeGier — Cambridge, Ont.
Home address: R.R.#4, 2 Willow Dr., Cambridge, ON N1R 5S5

1965 November 13 1990
With thankfulness to God, we with our children, announce our 25th wedding anniversary.

KARL and ANNE MANTEL

Mark
Karen
Chris
Kim
David
We invite you to come and celebrate this happy occasion with us, at an open house, to be held on Saturday, Nov. 10, 1990, from 7:30-10:00 p.m. at the Calvary Chr. Ref. Church, Hwy. #8, at Middletown Rd. (Christies Corners), Flamborough, Ont.
Best wishes only please.
Home address: R.R.#2, Branchton, ON N0B 1L0

Classified

Anniversaries	Anniversaries	Anniversaries	Obituaries	Personal
<div></div> <p>Congratulations to Bart and Nellie Boot (nee Syrier) who will celebrate, D.V., their 45th wedding anniversary on Nov. 9, 1990.</p> <p>Zeeland Wyoming 1945 November 9 1990 We are thankful to the Lord for giving 45 years of marriage to our parents and grandparents, BART and NELLIE BOOT (nee Syrier) We pray that God will continue to bless them in the years ahead. Peter & Betty Ann Boot — Bothwell Anita, Ronald, Alice Clive & Willy Fahie — Nova Scotia Brenda, Ben, Paula, Leo Bill & Jurrina Olivier — B.C. Camella, Yolanda, Lawrence Henry & Janet Boot — Wyoming Adrianna, Natalie John & Betty Boot — Sarnia Jonathan, KristyLynn, Timothy, Rachel Brian & Annetta Boot — Woodstock Gregory, Daniel, Michelle Jake & Jacqueline Boot — Lamouge Julia, Jordan Henry & Nancy Hessels — Dunnville Kathleen, Peter, Joanna Open house will be held from 2-4 p.m. at the Ranch House in Reeces Corners. Home address: Box 653, Wyoming, ON N0N 1T0</p> <p>Drayton, Ont. Georgetown, Ont. 1965 November 5 1990 We praise and give thanks to the Lord for the 25th wedding anniversary of our parents, JAKE and LINDA MARISSSEN (nee Drost) Congratulations Dad and Mom! With love from your daughters: Pamela Nicole Tanya Home address: 10 Lindsay Crt., R.R.#1, Georgetown, ON L7G 4S4</p> <p>1965 November 6 1990 "He who calls you is faithful and he will do it" (1 Thess. 5:24). With praise and gratitude to God, we joyfully announce the 25th wedding anniversary of our parents and grandparents, JACK and CORRIE POOL (nee VanTilburg) Best wishes from your children and grandchild: Mike Carolyn Grace Carrie-Lynn An open house will be held on Saturday, Nov. 10, 1990, from 2-4 p.m. at the home of our parents. Home address: R.R.#1, Woodstock, ON N4S 7V6</p>	<p>1955 November 19 1990 "Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord; trust in him and he will do this" (Ps. 37:4,5). MIKE and CORRIE DRAAISTRA (nee Kleywegt) Praise and thanksgiving we give to God for 35 years of marriage, and for his rich blessings on our parents and us as a family. It is our prayer that the Lord will continue to bless and keep them for many more years. With love and congratulations from your children and grandchildren: Nelly & Will Fiedderus — Brighton, Ont. Evert Jacky & Art Devries — Brighton, Ont. Shawn, Tamara, Dean Gerald & Joanne Draaistra — Brighton, Ont. Megan Steven Draaistra — Brighton, Ont. Home address: R.R.#3, Brighton, ON K0K 1H0</p> <p>Obituaries Waddinxveen, Houston, theNeth. B.C. April 14, 1905 Oct. 2, 1990 BERNARD JOHN VAN RHIJN Passed away into the presence of his Lord in his 86th year at the Smithers Bulkley Valley District Hospital after a short illness with cancer. His comfort was in Psalm 121: "I lift up my eyes to the hills, where does my help come from? My help comes from the Lord, the maker of heaven and earth." Survived by his loving wife Janet van Rhijn-Veltman and children: Bernard & Anneke van Rhijn — Victoria, B.C. Ann & John Karsten — Houston, B.C. Jerry & Corry van Rhijn — Vancouver, B.C. Iris & John Taekema — Smithers, B.C. Rick & Doreen van Rhijn — Houston, B.C. 17 grandchildren and eight great-grandchildren. The funeral took place Oct. 5, 1990, at the Houston Chr. Ref. Church with Rev. Dwayne Smith officiating.</p>	<p>1945 November 2 1990 "He keeps his eye upon you as you come and go, and always guards you" (Ps. 121:8). With joy and thankfulness to the Lord, we announce the 45th wedding anniversary of our parents and grandparents, GEERT and HENNIE VAN BEEK (nee Been) May God continue to richly bless them and grant them his grace and love in the years to come. Congratulations and love from your children and grandchildren: Margaret & Theodore Kloostra — Elmira Cathy, Denise, Kevin, Jason Claudia & Dick Kooger — Grimsby Jeffery, Bradley Anna van Beek — Toronto Albert & Janice van Beek — Fergus Pamela, Jerod, Corrine, Ian Teeny & Bert Matter — Guelph Janine, Gary, Sharlene Home address: R.R.#3, Fergus, ON N1M 2W4</p> <p>1950 November 10 1990 "As for me and my household, we will serve the Lord." FRANK and MARGARET VANDER HEIDE (nee De Vries) We thank the Lord for the 40 years you have shared in faithfulness to God, and for your generous love and support to us. Happy anniversary! With love from your children and grandchildren: Gerald & Nell — Sarnia Christopher, Kevin Fred & Joleen — Kitchener Sonya, Stephen, Emily Anne — Sarnia Arnold & Helen — Sarnia Mefanie, Matthew Judy — London Don — Chatham Home address: 112 Sylvester Ave., Chatham, ON N7N 5P4</p> <p>1960 November 4 1990 With joy and thanksgiving to the Lord, we announce the 30th wedding anniversary of our parents and grandparents, JACK and TEUNIE (June) VAN ECK (nee Van Harten) It is our prayer that God may continue to grant you much joy and happiness in the years to come, Mom and Dad. With love, your children and grandchildren: Dianna & Wilf Kuipers — Ingersoll, Ont. Amber, Jordan Jo-Ann & Dennis Voorberg — Mount Hope, Ont. Sarah Open house will be held on Nov. 3, 1990, from 7:30 - 9:30 p.m. at the Calvin Chr. Ref. Church, Highway 5 West, Dundas, Ont. Home address: 631 Robson Dr., Waterdown, ON L0R 2H0</p> <p>Obituaries "Precious in the sight of the Lord is the death of his godly ones" (Ps. 116:15). (NASB) On August 31, 1990, the Lord took to himself at age 56 our beloved wife and mother, JELTJE (Julie) BUMA After four years of intermittent treatment for cancer, in her final three-month struggle she was spared any pain. For this we thank God. She is survived by her mother, one sister, five brothers and their families all in the Netherlands. The funeral, led by Pastor Simon de Bruin of Grace Orthodox Chr. Ref. Church of Edmonton, took place on Sept. 5, 1990. <i>Soli Deo Gloria</i> J.J. (Hans) and Corjan Buma, 10408 -36 Ave., Edmonton, AB T6J 2H4</p>	<p>God called to his eternal home his child, CORNELIS HOUWELING beloved husband of Alida (nee van Ardenne) for 58 years. Born April 3, 1909, Rotterdam, Terbregge, died Oct. 5, 1990, New Westminster, B.C. Survived by his loving children: Peter & Rhea Jack & Mary Richard & Betty Lenny & Jack Tamminga Maria & Harry Cook Alice & Ron Glover Corrie van der Wekken & John (deceased) Ken & Linda 31 grandchildren and 21 great-grandchildren, one brother (Australia), three sisters (two in Holland). Preceded in death by daughters Lenny and Sita, parents, one brother and two sisters. Psalm 91. Funeral service was held on Oct. 10, 1990, in New Westminster Chr. Ref. Church, Rev. P. Brouwer officiating, Peter Houweling organist. Home address: 8026 18th Ave., Burnaby, BC V3N 1J8</p> <p>On Oct. 11, 1990, our Lord called home his child, WOPJE VAN DIJK at the age of 85. Predeceased by her first husband, Aris Ellen, on Jan. 21, 1964. Dearly loved wife, mother, grandmother and great-grandmother of: Gerrit van Dijk — Bloomfield Grace & George Rhebergen — Belleville Pete & Beth, Wayne, Ellen, Walt, Jacob Mary & Chris Tammel — Bloomfield Linda, Chris Cory & Susan Ellen — Stoney Creek Patrick, Theresa & Joe (Lara), Christopher And her step-children: Rev. John & Paula Van Dijk — Barrie Bill & Henny Van Dijk — Orillia Alex van Dijk — Orillia Prof. John & Susan Van Dijk — Sioux Center, Iowa Grandchildren and great-grandchildren. We know that she is with her Lord and Saviour, and is relieved from her pain. Service was held on Saturday, Oct. 13, 1990, at Bethany Chr. Ref. Church, Bloomfield, Rev. H. Salomons officiating. Text: Psalm 116:15. Correspondence address: Mr. and Mrs. Chris Tammel, 101 Main St., Box 35, Bloomfield, ON K0K 1G0</p> <p>"I can do everything through him who gives me strength" (Phil. 4:13). On Friday, Oct. 5, 1990, the Lord called home our dear husband, father and grandfather, HENDRIK (Hank) VELDHORST at the age of 68. Beloved husband of Truus (Gertrude) and dear father of: Henny & Owen Numan — Lucknow April, Ashley, Anthony, Annelies Ina & Henry Jurjens — Lucknow Matthew, Jennifer, Brittany Diny Veldhorst — at home Nelly Veldhorst — at home Predeceased by one daughter Gertrude Veldhorst in 1975. Funeral service was held in the Chr. Ref. Church of Lucknow, Ont., on Tuesday, Oct. 9, 1990. Mr. Arend Kersten officiating. Interment Greenhill Cemetery, Lucknow, Ont. Correspondence address: Mrs. Gertrude Veldhorst, R.R.#7, Lucknow, ON N0G 2H0</p> <p>Peter & Marja can be found on page 15.</p>	<p>The Consulate-General would like to come in contact with the following individuals: RAVENHORST, Louis, born July 6, 1926, immigrated to Canada on July 16, 1959. REE, Cornelis, born June 28, 1925, immigrated to Canada on March 10, 1952. ROELFSEMA, Geert, born July 1, 1925, immigrated to Canada on Jan. 2, 1956. RONDHUIS, Tiemen, born July 27, 1927, immigrated to Canada on May 3, 1958. SCHELLEKENS, Anthonius, born March 11, 1927, immigrated to Canada on May 7, 1960. SCHOONHOVEN, Cornelis Johannes, born July 29, 1926, immigrated to Canada on May 22, 1964. SEEVERTER, Bernardus, born August 3, 1925, immigrated to Canada on April 9, 1958. SINGERLING, Dirk Andries Pieter, born July 15, 1926, immigrated to Canada on March 26, 1975. SLAPERT, Trijntje, born June 7, 1914. SLORS, Anne Marie, born in The Hague on Nov. 9, 1924, immigrated to Canada from Venezuela. SMITS, Petrus Albertus, July 8, 1925, immigrated to Canada on July 2, 1953. SPANJER, Dirk, born March 31, 1928, immigrated to Canada on July 11, 1957. VAN STAVEREN, Theodorus G., born April 13, 1926, immigrated to Canada on May 21, 1959. TOOM, Jan, born April 15, 1926, immigrated to Canada on March 30, 1962. VISSER, Trientje H., born July 12, 1926, immigrated to Canada on May 23, 1961. DE VRIES, Adolf, born June 21, 1927, immigrated to Canada on Sept. 27, 1958. VROMANS, Franciscus Cornelis Maria, born June 7, 1926, immigrated to Canada on Nov. 28, 1962. WIERING, Marinus, born Feb. 7, 1925, immigrated to Canada on Feb. 13, 1952. WINDHORST-Osnabrugge, Alida, born July 20, 1930, immigrated to Canada on August 7, 1953. TE WINKEL, Johannes, born July 17, 1926, immigrated to Canada on March 21, 1958. ZABEL, Hubertus, born Jan. 10, 1927, immigrated to Canada on May 5, 1954. Consulate-General of the Netherlands 1 Dundas St. West, Suite #2108, Box 2 Toronto, ON M5G 1Z3 Phone: (416) 598-2520</p> <p>For Sale Historic pipe organ for sale: 1890's Chadwick / 2 man / 14 stops / 17 ranks / 4 cpr / 27nt-ped / playing cdn.: excellent/\$25,000 Can. obo or trade gd Grand Piano. Must sell by 1/1/91. West End Organ/10408 - 36 Ave., Edmonton, AB Canada T6J 2H4 or phone: (403) 435-9172 6 p.m. MDT.</p> <p>The Bible and Islam by Rev. Bassam Madany \$4.95 Canada / \$3.95 U.S. How to relate the gospel relevantly to the Muslim heart and mind. Write: The Back to God Hour P.O. Box 5070 Burlington, ON L7R 3Y8</p> <p>Uxbridge cabinet organ (harmonium), ca. 1900, two and a half ranks, rebuilt and tuned two years ago. Excellent condition, \$500. Call Gary VanDyk at (416) 934-9952 (days) or (416) 934-8010 (evenings).</p> <p>For Rent For rent: Large ground floor portion of house. One bedroom, sunroom with deck and patio. Three appliances, utilities included, non-smokers only. Central Waterdown. Phone: (416) 689-5458.</p> <p>Fully-furnished, four-bedroom home on West Mountain in Hamilton, Ont. Available from Jan.-June, 1991. Rent reasonable. Phone Dr. H.A. Van Belle at (416) 389-6692.</p>

Real Estate

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Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

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For Rent

For rent: Two-bedroom mobile home in park near Orlando, Fla., and attractions. \$600 monthly. Phone (416) 895-5905 or after Nov. 10, (407) 886-0214.

For rent in Venice, Florida, 2-bedroom, 2-baths, furnished house, split plan. Close to beach. Available for Jan., Feb., March, 1991. \$1,000 U.S. per month. Please call (416) 935-6627.

Help Wanted

E.C.E. graduate needed to work at Little Peoples Academy Christian Daycare. For more information call: (416) 774-7464 or send resume to: Carolanne Lovegrove, R.R.#1, Dunnville, ON N1A 2W1

Beacon Christian High School requires a -
SCHOOL COUNSELLOR
6 hours/month
Minimum qualifications: Masters level. Responsible for individual student counselling, assessment and staff resource.
Send resume and statement of philosophy to: **The Principal, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7**

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal
U kunt zich nu abonneren op deze prekdienst, b.v.:
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b) twee cassettes maandelijks;
c) één cassette maandelijks.

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27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Help Wanted

Staff Vacancies

The Christian Labour Association of Canada (CLAC) invites applications for two vacancies:

- Staff Representative Trainee**, working from the Mississauga, Ont., office, starting January 1991. This position involves training in labour relations issues, contract negotiations procedures and representation of workers, leading to full CLAC Representative responsibilities.
- Publicity and Promotion**, based at the Mississauga, Ont., office, starting immediately. This position will provide leadership to existing General Workers Local boards, initiate publicity programs and promote these locals and CLAC in the Christian community at large.

CLAC offers a competitive salary and an excellent benefit package. If you have an ability to work with people and would like to join the staff of a growing Christian trade union movement, send your application and resume (indicating for which position you are applying) to:

Mr. Ed Grootenboer, Executive Director
Christian Labour Association of Canada
5920 Atlantic Drive, Mississauga, ON L4W 1N6

— FINANCIAL PERSON —

Medium-sized **wholesale florist** in Niagara Peninsula requires a financial person to take charge of this aspect of our operation. The person we are looking for is an energetic person with varied interests who is willing to become involved in all aspects of a small business.

Please reply in writing to:
File #2552, c/o Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.
Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)
Deadline: November 15, 1990.

For Sale

WILL THE LORD'S PRAYER REDEEM THE PUBLIC SCHOOL?

Eight essays by Holmes, Vriend, Guldemon, Vanderkloet, Klein, and Zondag explore this critical issue in a book just published

RELIGION IN THE PUBLIC SCHOOLS OF ONTARIO: PROGRESS IN THE COURTS

Adrian Guldemon, Editor

Good resources for Bible Clubs, Youth Groups, Men's Societies, Consistories, School Boards, etc.

Great Christmas Idea!

Order your copy now from

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More Help Wanted ads on next page...

Miscellaneous

M—E—S—S—A—G—E

To all subscribers moving this fall/winter to Florida

Yes, we'll gladly forward your C.C. copy to Florida. No charge!
But please write us a few weeks *before* you leave about:
a) your **date of departure**
b) your **correct Florida address**
c) your **expected date of return**

Your co-operation will be appreciated!

Redeemer College

is soliciting applications for a

Director of Community Relations

This full-time position requires an individual with creative abilities, strong communication skills — both written and verbal, interpersonal skills and initiative. Experience with and knowledge of all aspects of public relations will enable you to accomplish the various goals and objectives of our Community Relations Department. The successful person will have a university degree, have familiarity with a community that supports Christian university education, and have enthusiasm and vision for this department within the context of the goals of Redeemer College.

If you meet these qualifications, you are encouraged to submit your resume with references to the:

Human Resource Manager
Redeemer College, Ancaster, ON L9G 3N6
(416) 648-2131, ext. 230

Events/Classified

ICS Fall Convocations Graduation and Open House

Date: Friday, November 9, 1990

Time: 7:30 p.m.

Place: Convocation and Graduation at Knox College Chapel
57 St. George Street, Toronto

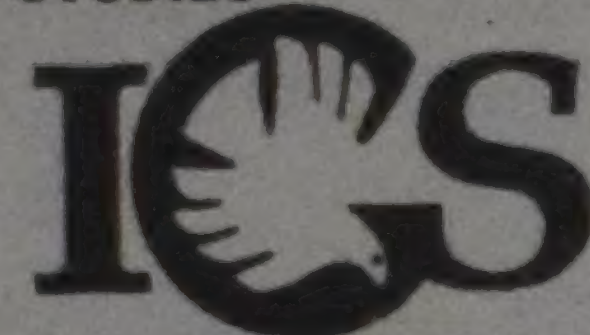
Convocation Speaker: Dr. Paul Schrottenboer, Executive Secretary, the International Association for the Promotion of Christian Higher Education

Topic: Thinking Globally: The Worldwide Challenge of Christian Higher Education

Open House: Following the convocation and graduation exercises, at 229 College Street, a brief ceremony is planned to open and dedicate the new premises.

Everyone is invited!

THE INSTITUTE FOR CHRISTIAN STUDIES



Weekly Puzzle by Rena M. Campbell

1	2	3	4	5	6	7	8	9	10	11	12
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Last Week's Puzzle

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AMOS	INDUS	LOR
TILT	PLEAS	RILE
ERA	CHERI	ELNA
LOA	OLYMPIAN	
EPAUSET	YEAR	
DRAGSTER	ADDRES	
GOLF	HAIL	EVERY
AMOR	QSSA	RANGE
RON	NEED	ALOOP

- ACROSS**
- Seafaring
 - Scot. hillside
 - Stopper
 - In reserve
 - Gave out cards
 - "Grand — Opro"
 - feet (be clumsy)
 - Course traveled: abbr.
 - Copy
 - Disclose
 - Hall carpet
 - Ocean phenomenon
 - Possessive
 - Recliner and rocker
 - Jellied garnish
 - Advance
 - Sp. port
 - Grain
 - TV's Carroll
 - Footlike part
 - Prediction
 - Essential point
 - Golf clubs
 - City on the Rio Grande
 - Rajah's wife
 - Matsudo mats
 - First game
 - St. —'s fire
 - Historical period
 - Illuminated
 - Constantly
 - Based: abbr.
 - Creepers
 - Expunge
 - Female
 - Printing mark
 - Swellings
- DOWN**
- Okinawa city
 - Quickly: abbr.
 - On the qui —
 - Fruit drink
 - Missive
 - Noted lawyer
 - "Norma —"
 - Outdoors
 - "—, Brutal!"
 - Horn of plenty
 - Modify
 - Looks intently
 - Blockhead
 - Joins together
 - Short fiber
 - Free from
 - Repairs
 - Hoofbeat
 - sound
 - Listen to
 - Marie —
 - For each
 - nova
 - Cuckoo
 - Loch —
 - Concerning
 - Yoko —
 - Fabricate
 - Smile broadly
 - Drs.
 - Samms
 - A Hampton
 - Parts
 - Silly
 - Giggle
 - Heights: abbr.
 - Arthurian lady
 - Cheese
 - Coarse file
 - Some votes
 - Gerard or Lamb
 - Joanne of films

Calendar of Events

- | | | | |
|--------------------------|--|-------------------|--|
| Oct. 29 - Nov. 10 | CSS's Harry Houtman in Alberta. | Nov. 10-11 | 40th anniversary of First CRC, Barrie, Ont. For info./tickets call (705) 726-5119. |
| Nov. 2 | Sander van Marion, organist, and the combined male choirs from Sarnia and St. Thomas in concert. At 8 p.m., First CRC, Sarnia, Ont. | Nov. 13-29 | CSS's Adriana Pierik in B.C. |
| Nov. 3 | Sander van Marion, organist, and the combined male choirs from Sarnia and St. Thomas in concert. At 8 p.m., First CRC, Sarnia, Ont. | Nov. 17 | Bazaar at Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont., from 10 a.m. - 9 p.m. |
| Nov. 3 | Fifth Annual All-Ontario Holy Spirit Conference, Kennedy Rd. Tabernacle, Brampton, Ont. For info. call (416) 890-3222. | Nov. 22-24 | "You Never Can Tell," an RC Theatre Arts production by Bernard Shaw. At 8 p.m., Redeemer College, Ancaster, Ont. For tickets call (416) 648-2131. |
| Nov. 6 | Trio concert by Sander van Marion, Ellen van Haaren and Andre Knevel, at 8:15 p.m., Christ Church Cathedral, Hamilton, Ont. Tickets \$7.50 at the door. For info. call (416) 648-6585 or 636-9779. | Nov. 23-24 | A weekend of entertainment and information for high school seniors at Redeemer College, Ancaster, Ont. Free admission. For registration call (416) 648-2131. |
| Nov. 8 | CFFO Prov. Board meets from 10 a.m. - 4 p.m. at Hillcrest United Church, Hornby, Ont. For info. call (519) 837-1620. | Nov. 24 | Organ concert by Andre Knevel, 8 p.m., St. George's Anglican Church, Woolwich St., Guelph, Ont. |
| Nov. 9 | 35th Anniversary Banquet of the Jarvis District Christian School, Jarvis, Ont. Tickets \$11.00. For info. call (519) 587-5374 or 428-0678. | Nov. 25 | City-wide hymn sing, 8 p.m., First CRC, Sarnia, Ont. |
| Nov. 9 | Stephanie Proper and Fred De Haan in concert at 8 p.m., Redeemer College, Ancaster, Ont. Free admission. | Nov. 29 | CFFO annual convention (10 a.m. - 4 p.m.) and banquet (6 p.m.) at Italian Canadian Club, 135 Ferguson St., Guelph, Ont. Key-note speaker: Prof. Gerry Hofstra. Banquet speaker: Mr. George Price, retired CBC farm broadcaster. |
| Nov. 9 | ICS Fall Convocation & Graduation at 7:30 p.m., Knox College Chapel, 57 St. George St., Toronto, Ont. Speaker: Dr. Paul Schrottenboer. Open house follows. Everyone welcome! | Nov. 30 | "Music for Advent," first of the Redeemer College choral concerts with conductor Chris Teeuwssen and the Redeemer College Concert Choir at 8 p.m., Redeemer College, Ancaster, Ont. For tickets call (416) 648-2131. |
| Nov. 9-10 | Partnership in the Gospel Conference "A Search for Justice and Peace," at Calvin Seminary Auditorium, Grand Rapids, Mich. Speaker: Dr. Nick Wolterstorff. \$20 conference fee. For info. call (616) 454-4888. | Dec. 5-11 | Dutch organist Herman van Vliet in concert. All concerts start at 8 p.m. Dec. 5: Free Reformed Church, Chatham, Ont.; Dec. 6: Simcoe St. United Church, Oshawa, Ont.; Dec. 7: Can. Ref. Church, Beamsville, Ont.; Dec. 8: First CRC, Hamilton, Ont.; Dec. 11: Maranatha Can. Ref. Church, Fergus, Ont. |
| Nov. 10 | Salem Fall Conference & Membership Meeting, 9:30 a.m., John Knox Chr. School, Brampton, Ont. Speaker: Dr. Richard Houskamp, Pine Rest, Grand Rapids, Mich. | Dec. 8 | Christmas concert — massed choir and organist Andre Knevel. At 7:30 p.m., Dundas Street Centre United Church, London, Ont. Free-will offering. |
| Nov. 10 | Christian Festival Concert, OCMA Choirs and Brass (L. Kooij, director), at 8 p.m., Roy Thomson Hall, Toronto, Ont. Guest artists: Sander van Marion, Ellen van Haaren and Andre Knevel. For info. call (416) 636-9779. | Dec. 19 | Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Rehoboth CRC, Bowmanville, Ont. For tickets call (416) 636-9779. |
| | | Dec. 22 | Christmas concert by the OCMA, Leendert Kooij director, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont. For tickets call (416) 636-9779. |

Check that stuffing!

TORONTO (MCCR) — Home hobbyists in Ontario who plan to craft dolls and decorations to sell at Christmas markets and church bazaars should call on Ontario's Consumer Ministry (MCCR) before getting started. Whether shaped like a pooch, pillow or potholder, if items are stuffed or padded, the craftsperson must be registered with the ministry.

"On labels, which should be clearly visible when you buy an item, the three main ingredients of the stuffing and the producer's registration number should appear," says MCCR's Murray Fitzpatrick. For public health and safety reasons stuffing must contain new, clean material. Some re-used materials that may appear clean "can too easily hide germs and insects," says Fitzpatrick. Recycled



items that have been chemically broken down and reconstructed (such as plastic pellets) are acceptable.

To find out how to register, write: Upholstered and Stuffed Articles Branch, Ministry of Consumer and Commercial Relations, 4th Floor, West Tower, Shipp Centre, 3300 Bloor St. W., Etobicoke, ON M8X 2X4.

Church news

Christian Reformed Church

Calls Accepted
— to First, Barrie, Ont.,
Cand. John Luth.

Classis meeting
Classis Chatham will meet in regular session Tuesday, Jan. 29, 1991, at 1st CRC, London, Ont. All agenda material should reach Jan H.G. Vandergeest, Stated Clerk, by Dec. 3, 1990.

New address
Chatham, Ont.: First Chr. Ref. Church, P.O. Box 1200, Chatham, ON N7M 5L8; effective immediately.

Change in worship time
Grace CRC, Wellandport, Ont., will hold its second service at 3 p.m. from now until March 31, 1991.

THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of \$1,100 per month for each child in the home.

Qualifications preferred

Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

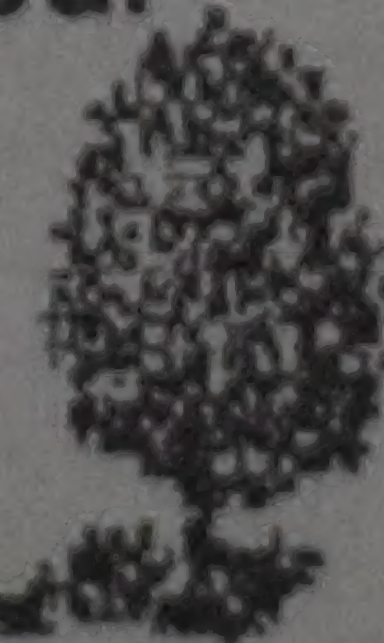
If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121



The Children's Aid Society of Hamilton-Wentworth

Explore your Reformed roots



Study Reformed history, theology and polity at Ontario Theological Seminary this spring (offered alternate years).

Mondays, Jan. 28 — May 1, 1991
9:30 a.m. — 12:30 p.m.

Reformed Heritage 950 (4 credits)
Instructor:
Dr. John Vissers, professor of theology, OTS. Minister of the Presbyterian Church in Canada.

For more information, contact the Registrar

Ontario Theological Seminary
25 Ballyconnor Crt.
Willowdale, ON
M2M 4B3
Ph: 416/226-6380



Books

Robert VanderVennen, book review editor

Book review

How the Bible pictures creation

Portraits of CREATION

Biblical and Scientific Perspectives on the World's Formation



HOWARD J. VAN TILL

ROBERT E. SNOW • JOHN H. STEK • DAVIS A. YOUNG

Portraits of Creation: Biblical and Scientific Perspectives on the World's Formation, by Howard J. Van Till, Robert E. Snow, John H. Stek and Davis A. Young. Grand Rapids: Eerdmans, 1990. ISBN 0-8028-0485-3. Softcover, 285 pp., \$19.45. Reviewed by Robert VanderVennen.

This new book gives us a picture of what the Bible says about creation as seen by two physical scientists, an historian of science and an Old Testament biblical scholar. They studied this subject together at the Calvin College Center for Christian Scholarship in 1984-85. An earlier book produced by three members of that team is *Science Held Hostage*, published in 1988.

The authors work with the biblical doctrine of creation and its relation to the history, behaviour and structure of the cosmos. They argue against a literalistic interpretation of the Bible and against a worldview which is not free to accept the results of scientific research regarding the age of the earth. In short, they do not accept the "creation science" approach.

Davis Young, in the first chapter, points out that science has undeniably corrected the way we read some Bible texts. He affirms the "two books" metaphor of the *Belgic Confession*, which states that we know God by two means, creation and the Bible.

Historian Robert Snow addresses the question "How did we get here?" by sketching the history of interactions of

science and the Christian faith. He notes, "In Scripture, order is presented as a manifestation of God's covenant commitment to sustain his Creation."

The historical background is made more specific by geologist Young as he shows how, over the centuries, Christians have moved away from accepting the traditional thesis that the Bible gives the basic outline of the history of the earth and its present appearance. Young concludes his chapter with a case study in the age of the earth, showing in words and pictures how the Colorado Plateau, which includes the Grand Canyon, shows before our eyes the great age of the earth.

Astronomer Howard Van Till then describes cosmic "evolution" from the "Big Bang" to the life cycle of stars, depicting the birth, aging and death of stars. He emphasizes that there is no ground for giving these changes a naturalistic interpretation.

Value-guided enterprise

In another chapter Van Till identifies the character of contemporary natural science. He says that natural science is the empirical study of the physical characteristics of natural objects. The goal of science is to gain knowledge of how things are put together and how they got that way. Scientific theorizing is a value-guided activity, he says, identifying major scientific values like competence, professional integrity and

sound judgment.

Robert Snow follows with a devastating critique of "creation science," the view that "the entire universe shows convincing scientific evidence for its having been brought into existence recently in the fully functioning and structured form that it has today." He calls it "folk science intended primarily to offer 'comfort and reassurance to believers.'"

For me the most exciting part of the book is John Stek's long chapter, "What says the Scripture?" In a study of the biblical words used for creation, Stek concludes that *bara* is used exclusively of God's bringing something "new" into being, but it is silent as to whether pre-existent materials were used and as to the time and means involved.

Creating described in the Bible may take place by ordinary (for example, sexual) means, says Stek. Creation by fiat, by God's spoken word, is the language of a king giving an order. In the language of the Old Testament it can be said that all that God does in the world he does by his word. "Let there be" is the word that originates, maintains and governs creation; that is, it means more than constructing a thing. It does not assume instantaneous compliance.

Creation interprets creation

Focusing on Gen. 1:1-2:3, Stek says that ancient stories picturing the narrator as standing in the divine arena are fundamentally different from straight history. They are "metaphorical narratives" describing actions behind the veil translated into images we can grasp. They are written realistically, but meant to be taken in an "as is" sense. Genesis 1 is a story rather than history, logical and literary rather than historical or literal.

Stek maintains that the appropriate metaphor for creation is not machine (a deist view), nor an organism (which is evolutionary) but a Kingdom. The servant knows his lord only within the frame of reference of the lord's estate.

Stek adds, "As stewards of the creation we must methodologically honour the principle that creation interprets creation; indeed, we must honour that principle as 'religiously' as the theologian interprets the principle that 'Scripture interprets Scripture.'"

This book has the same kind of white cover and the same size as the Christian Reformed Church Acts of Synod. It's not that, but I hope some of these ideas will soon be found in that book.



Friends of God

Wayne Brouwer

Processional

"Your procession has come into view, O God, the procession of my God and King into the sanctuary" (Ps. 68:24).

Did you know that if you capture a number of caterpillars and place them on the rim of a small clay pot so that they are all facing the same direction, they will keep marching around in parade formation till at least one falls off exhausted or famished? If there are no significant gaps between the caterpillars, each assumes the one ahead knows where to go, and none has the will to break the chain voluntarily. So they keep in step, always following the lead of a non-existent leader!

Some movements of humanity are like that, aren't they? From the French Revolution come many stories of mob madness, mindless marches circling back on themselves. But one, alleged true, stands out in particular. A frenzied man with fever-glazed eyes charged up to bystanders on a Paris street one bloody day and shouted in crazed excitement, "Which way have they gone? Which way have they gone? I must find them! I am their leader, you see!"

Fad and fashion, the latest and the newest, tomorrow's trends today We have a great desire to be part of the crowd, going with the flow, in tune with the times and in step with the styles. Mob action often dictates our taste for entertainment, clothing, food selection and even "acceptable" social concerns.

Sometimes the mob gets too maddening, though, and then we're ready for a more dignified movement. We're ready for a parade. A parade has structure to it. A parade is organized. It has direction; it has purpose. It's a carefully selected slice of life on display.

What town or city worth its salt doesn't have a summertime parade? It's our chance to show off or view the brightest, best and finest that we have been able to produce: finely groomed horses in precision manoeuvres; floats that turn garden flowers into a paradise of colours; bands making music that is very "moving" indeed; and classic convertibles that serve as thrones on wheels for the hometown queens.

If mob action fires us up with frenzied emotion, parades dignify our pride by marching out our best in classy form.

Procession of the nobles

But there is yet a higher form of human movement, and that is the processional. You see it at the most significant moments in our lives. What bride in white moves quickly down the aisle? She's there in slow-motion as a profound statement of the highest virtues among us: beauty, purity, love, commitment. It's a processional.

Or what graduate runs across the platform at commencement? He's robed in all the pomp and ceremony that befits an honours celebration. He makes us stop and stare, think, dream and hope. This is the moment that says it all!

A royal procession can do that too. When Rimsky-Korsakov heard *The Procession of the Nobles* playing in his head and drew those sounds out of the orchestra, he made us feel nobler for the experience. When Moussorgsky captured the essence of his recently deceased friend's paintings in his tone-poem *Pictures at an Exhibition*, he managed to make us see the glories of a grand company passing through the mythical "Great Gate of Kiev" in dignified splendor.

And isn't that really one of the profound messages of the Bible as well? The mob madness of sinful Babels and the self-important parades of the nations pale in significance throughout the Scriptures as the Royal Procession of God marches through our times.

David imagined the scenes as he wrote Psalm 68. It was only a picture of the Ark of the Covenant entering Jerusalem, in its smallest context. But the symbol was far grander. For the march of God through human history was a "procession of the nobles" whom God had reclaimed from slavery, entering finally through "the great gate" of paradise into the awesome splendor of a kingdom where mob madness and gaudy parades are remembered only as cheap moments in a former, artificial world.

No wonder David ends the Psalm the way he does: "Praise be to God!"

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.